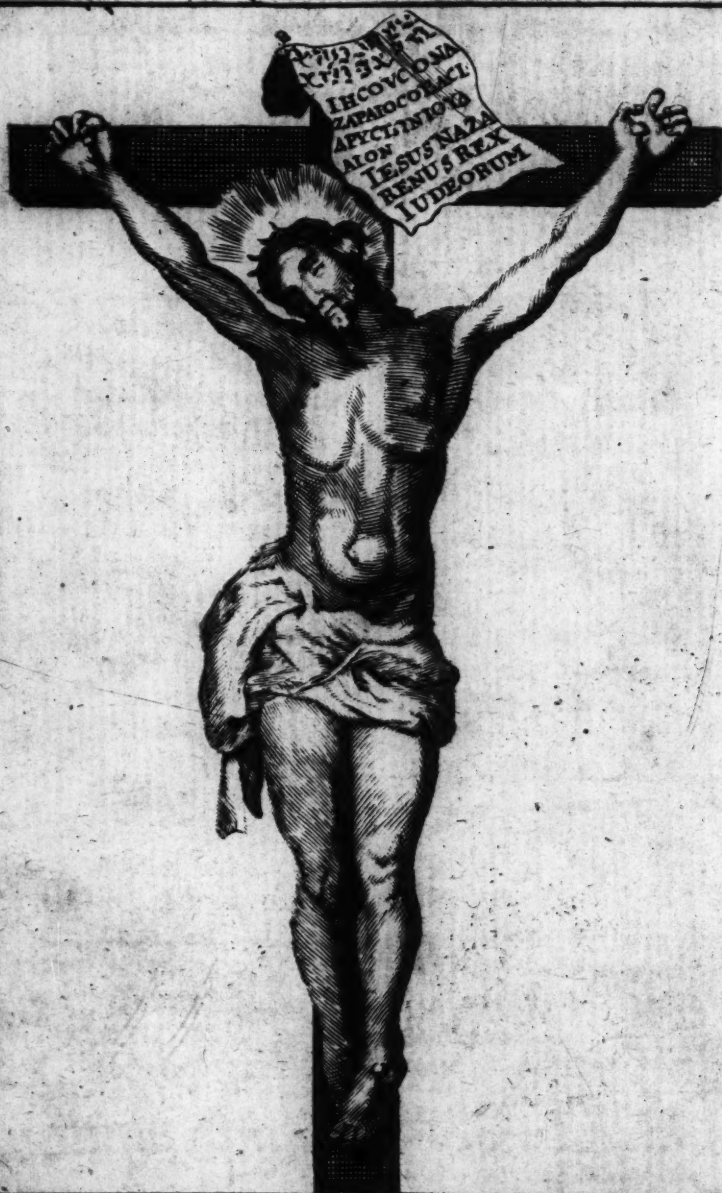


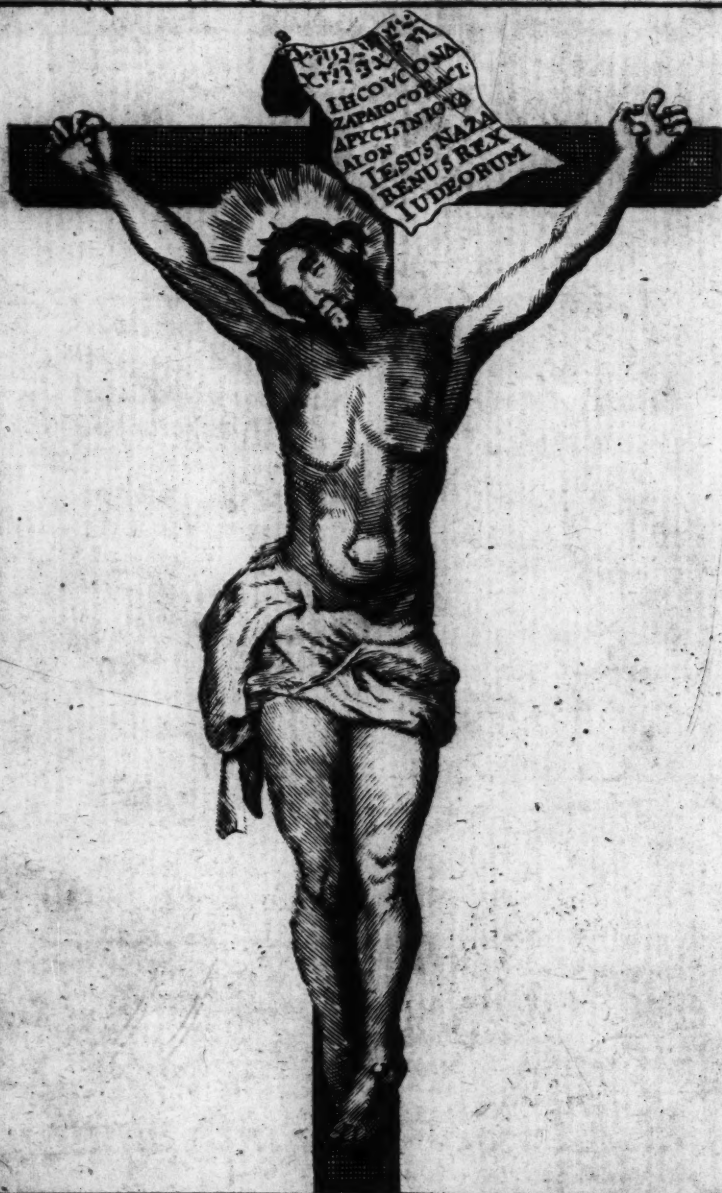
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I. Sturt sculp

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K. England 2. Ch. of - Catechism

THE *Magg 1748*
Art of Catechising: *1802*

OR, THE
COMPLEAT CATECHIST.

In Four Parts.

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II. An Exposition of it in a continued, full, and plain Discourse.

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IMPRIMATUR.

Z. Isham, R. P. D. *Henrico*
Feb. 4. 1699. Episc. Lond. à sacris.

The Fifth Edition Corrected.

L O N D O N:

Printed by M. J. for R. and J. Bonwicke, at the
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The PREFACE.

THE Neglect of Catechising is complained of by a great many; and even by some of them who add something to the Cause of the Complaint. The Mischiefs of which Neglect will soon appear as great now, as ever: For the numerous Enemies of the best establish'd Church in the World, are all at work, and with united Voices crying, Down with it, down with it, to the Ground.

One of the best Courses that I know of, next to our Prayers and Tears, for its Preservation, is to take great Care that our Youth be well instructed in the Principles of that holy Religion which we profess; whatever Self-denial, or Pains, or Difficulties, or Humility, or Condescension, or letting down of our selves, it cost us.

I have found by my own Experience, that to do it well and conscionably has more of all these in it, than Preaching it self; and when all is done, it shall please much less.

But when I consider that my Business is to please God and not Man, and that my Hopes and Consolations, will at last result from my having with Purity of Intention, designed the Former more than the Latter: When I consider that a poor Soul placed under my Charge and Conduct, for whom the great Lover of Souls, has provided no other Ordinary Means of Salvation, but what is to be conveyed to him by me, by my Assistances and Ministration; if it should want these too: it will have none, and may for ever be undone for me: When I consider, that when he admitted me to cultivate a corner of his Vineyard, as he did me a greater Honour than he did thousands of others, so
be

The P R E F A C E.

he expected more Glory, more Love, and more Obedience from me too, that he might confer on me a peculiar Coronet of Glory: When I consider that he never meant the Ministry to be a Station of Ease and Indulgence: When I think how reasonable a thing 'tis that I should shed some of the Sweat of my Brows for them, for whom he was well contented to shed the Blood of his Heart.

When I in a close and piercing thought, reflect on these things, I find I can be content with that Contempt and Scorn, those Pains and Difficulties, that Self-denial and humble Condescension, which will most times accompany the conscionable Discharge of this very useful, and very necessary Duty.

It were well if the Devout Pastor, would sometimes, when he is retir'd and withdrawn from the World, with pious Emotions, and devout Affections, with panting, sighing, languishing, Aspirations, say as St. Peter thrice did, John 21. 15, 16. 17. Lord, thou knowest that I love thee, but in the same devout and affectionate thought to imagine he hears the Holy Jesus giving him the same Answer, Feed my Lambs: And then that he would please to consider whether his Love of Jesus would permit him to be content, well pleased and easie, while he refuses to give him this his own way of demonstrating both That and his Obedience.

If any plain Man, who is a Master or a Father; an Householder or a Guardian; and who has (in part) that great Trust committed to him of the Care of a Soul, shall derive any Assistances, or Intimations for its Conduct and Institution, from this Book, I do earnestly request the Good Man to put me into his Litanies; and that his Prayer for the Author may be this: That my Passage over the World being safe and holy, I may come to sit at the Feet of them, who with primitive Affections have loved and obeyed Jesus, in the Mansions of Glory. Amen.

T H E

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BONWICK E, at the Red Lyon in
St. Paul's Church-Yard.

COLE's English and Latin Dictionary. 8^o.
—— English Dictionary. 8^o

Publii Ovidii Nasonis Epistolarum Heroidam Liber, Interpretatione & Notis. Illustravit Daniel Crispinus, Helvetius, Jussu Christianissimi Regis, ad usum Serenissimi Delphini. Accessit Index locupletissimus.

Titi Livii Pativini Historiarum Decades quæ supersunt; juxta Editionem Gronovianam diligenter recensitæ: Lemmatibus Historicis ad paginaram oras ornatae: atque Indice Rerum uberrimo perinde ac utilissimo Lucupletatae. Adjiçuntur Tabulae Geographicae Historiam Romanam egregia illustrantes. Tomi Duo. 8^o.

ΣΤΑΥΡΟΛΟΓΙΑ Spicilegium: Sive Nova quorundam Græcorum Epigrammatum Collectio Versione Latina & necessariis Notis explicata. Cum Indice cum Verborum tum Rerum. Editio altera Emendatior. In Usum Scholæ Felistediensis, Com^{is} Essexiæ. S. Lydiat, Gymnasiarcho.

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THE
Art of Catechising:
OR, THE
COMPLEAT CATECHIST.

PART. I.

Question.

W H A T is your Name?

Answer.

A. or D.

Question.

Who gave you this name?

Answer.

By Godfathers and Godmothers in my Baptism,
wherein, &c.

Question.

What did your Godfathers and Godmothers then
for you?

Answer.

They did promise and bow three things in my
Name. First, &c.

Question.

Dost thou not think that thou art bound to
believe &c.

Answer.

Abs verily; and by God's help so I will. And
I heartily, &c.

B

SECTION

SECTION I. Of our Baptism.

Of { *The Benefits of Baptism ;*
The Vow of Baptism ; and,
Our promising to perform it.

WAS not your Name given you when you were baptized ? *Yes.*

Were you not made a Disciple of Jesus Christ, when you were baptized ? *Yes.*

Was it not a great Happiness and favour to have been baptized ? *Yes.*

Should we ever forget this Mercy of God toward us ? *No.*

Were you not made a Member of Christ and his Church, when you were baptized ? *Yes.*

Were you not made a Child of God when you were baptized ? *Yes.*

Were you not made an Heir of Christ's Kingdom when you were baptized ? *Yes.*

Can we think upon this Favour without Love and Thankfulness to our God and Saviour ? *No.*

When you were baptized, did not they who brought you to baptism, make a Covenant between God and you ? *Yes.*

Is not God's part of the Covenant this : That he will give you *Pardon of Sin, Grace and Glory* ? *Yes.*

Is not your part of the Covenant this : That you will *believe in Christ ; repent of your Sins ; and obey his Laws* ? *Yes.*

Should you neglect to perform your part, if you expect God should perform his ? *No.*

Should we not stand to this happy Covenant, when we come to Age, if we will be saved ? *Yes.*

Did not they who brought you to be baptized, covenant in your Name, that you should renounce the Temptations of the Devil, and all his Works ? *Yes.*

Are

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3

Are not all Sins, and specially tempting others to sin, Works of the Devil? *Yes.*

Should a Christian therefore do any of the Works of the Devil? *No.*

Did not they who brought you to Baptism, promise for you that you should renounce the Temptations of the World? *Yes.*

Did they not promise for you that you should renounce the Poms, that is, all the vain and sinful Customs of the World? *Yes.*

Should a Christian therefore do according to the vain and sinful Customs of the World? *No.*

Did they not promise for you that you should renounce all the evil and corrupt desires of the Flesh and your own Heart? *Yes.*

Should a Christian then follow the evil and corrupt desires of his Heart? *No.*

Did they not promise in your Name, that you should believe all the Parts of the Christian Religion? *Yes.*

Shall you be saved if you do not believe them? *No.*

Did you not promise by your Sureties, sincerely to obey God's Commandments? *Yes.*

Seeing they promised these things for you when you were a little Child, should you not labour to perform them now? *Yes.*

Shall you ever go to God in Heaven, unless you do sincerely perform them? *No.*

But can you do these things without God's help? *No.*

Should you not pray to God for his Grace, to keep you alway in this happy Covenant? *Yes.*

Well then, Is it not your Duty to renounce the Temptations of the World, Flesh and Devil, according to this promise? *Yes.*

Is it not your Duty to believe all the Articles of the Christian Faith, according to this Promise? *Yes.*

And do you firmly believe them? *Yes.*

Can he be a true Christian that denies any one of them? *No.*

4 *The Art of Catechising : Or,*

Is it not your Duty to keep God's Commandments as was promised for you ?

Yes.

Can you with out infinite danger, live in the Breach of any one known Command of his ?

No.

Well then, it seems this was promised for you that you should renounce the Temptations of the World, Flesh and Devil ; believe the whole Christian Faith ; and keep God's Commandments ; was it not ?

Yes.

And has not God promised upon these Conditions to give us pardon of Sin, Grace and Glory ?

Yes.

Suppose a Man, after he is baptized, should commit a Sin, can he be saved unless he repent of it, and sincerely forsake it ?

No.

Should we not then, by this our Covenant of Baptism, live a Godly and a Christian Life ?

Yes.

If we do in Sincerity of Heart keep our Conditions of it, shall we go to Heaven when we die ?

Yes.

Will not Heaven and Happiness be a sufficient Reward, for our renouncing of the Temptations of the World Flesh and Devil ?

Yes.

Will not Heaven and Happiness be a sufficient Reward for our Constant believing all the Articles of the Christian Faith ?

Yes.

Will not Heaven and Happiness be a sufficient Reward for our keeping God's holy Will and Commandments here ?

Yes.

Will not the Pleasure of Sin for a Season, be a sufficient recompence for the Loss of Heaven and Happiness ?

No.

Well then, was not this a Gracious Covenant which was made in your Name, when you were baptized ?

Yes.

Should we ever cease to be thankful to God for calling us to this State of Salvation ?

No.

When we were fallen, was it not Jesus Christ that made this gracious Covenant between God and us ?

Yes.

Did not God shew his great Hatred of Sin, and his Willingness to have us saved, in sending his Son to die for us ?

Yes.

Should

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5

Should you ever cease then to love God and Christ?

No.

Should you cease to obey God and Christ?
Or to pray to God and Christ?

No.

No.

When we come to Years of Discretion, should we not own all that our Godfathers and Godmothers promised in our Name?

Yes.

If we will not own it our selves, do we not lose all our Title to Pardon, Heaven and Glory?

Yes.

SECT. II. *Credenda.*

Catechist.

R Chearse the Articles of thy Belief.

Answer.

I believe in God the Father Almighty, &c.

Question.

What dost thou chiefly learn in the Articles, &c.

Answer.

First, I learn to believe in God the Father., &c.

Of the Creed and the Practical Belief of it.

ARTICLE I.

I believe in God the Father Almighty, maker of Heaven and Earth,

DO you believe in God?

Yes.

Do you believe in Jesus Christ?

Yes.

Do you believe in the Holy Ghost?

Yes.

Are there any more God's than one?

No.

Is not God the Father, God the Son, and God the Holy Ghost, Three Persons, and but One God?

Yes.

Though we cannot fully understand how Three Persons can be but one God, must we not firmly believe it?

Yes.

6 *The Art of Catechising : Or,*

Is not this easie to God, though it be hard to us? *Yes.*
 Shall we be saved without this Faith or Belief? *No.*
 Do you love God? *Yes.*
 Do you hope to live with God when you die? *Yes.*
 Can any Man be saved and go to Heaven without believing and trusting in Jesus Christ? *No.*
 Do you love your Saviour Jesus Christ? *Yes.*
 Do you love the Holy Ghost or Holy Spirit? *Yes.*
 Is it not the Holy Ghost, that puts into your Mind good Desires? *Yes.*
 Is not this good Spirit grieved when you do an evil Action? *Yes.*
 Is not God a Spirit? *Yes.*
 Can we see God with our mortal Eyes? *No.*
 Do you believe that God made Heaven and Earth, and all things out of nothing? *Yes.*
 Is not God an Infinite and Glorious Spirit? *Yes.*
 Is not God a Merciful, Righteous, Holy, and Good Spirit? *Yes.*
 Is there any thing that God doth not know? *No.*
 Can we do any thing and God not see it? *No.*
 When you think upon any thing, does not God know what you think on? *Yes.*
 Is not God a Just, a Wise and Powerful God? *Yes.*
 Is there any thing which God cannot do? *No.*
 Will this good and great God love you, if you keep his Commandments? *Yes.*

ARTICLE II.

And in Jesus Christ his only Son our Lord,

IS not Jesus Christ the Son of God? *Yes.*
 Is not Jesus Christ our Saviour, God and Man too? *Yes.*
 Had Jesus Christ any Father besides God? *No.*
 Did not God, by his Holy Spirit, cause him to be born of a Virgin? *Yes.*
 Is not Jesus Christ that Lord of ours, by whom we hope Salvation? *Yes.*

If

If God hear our Prayers at any time, doth he not do it for Jesus Christ's sake? *Yes.*

If God do Pardon our sins (when we repent of them) will it not be for Jesus Christ's sake? *Yes.*

If God save us will it not be for Jesus Christ's sake? *Yes.*

And have we not reason to love Jesus Christ? *Yes.*

Should we ever cease to obey Christ? *No.*

ARTICLE III.

Who was conceived by the Holy Ghost, Born of the Virgin Mary.

WAS Jesus Christ begotten by Man? *No.*

Was he not conceived by the Holy Ghost, after a wonderful manner? *Yes.*

Was not Jesus Christ born of a holy and pure Virgin? *Yes.*

Was not this Blessed Virgin's Name *Mary*? *Yes.*

Was he not born of this holy Virgin an Infant as other Men are? *Yes.*

Because Man had sinned against God, was it not necessary that Jesus Christ should die for our Sins? *Yes.*

Could any thing satisfy an Infinite Justice, but an Infinite Satisfaction? *No.*

Could any thing therefore satisfy God's Justice for our sins but the Sufferings and Death of Christ? *No.*

Was it not fit that he should be both God and Man, who was to reconcile God and Man? *Yes.*

And have we not reason to love and obey him? *Yes.*

ARTICLE IV.

Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell;

DID not a Man called *Pontius Pilate*, cause our Saviour Jesus Christ to be put to death? *Yes.*

Did not this *Pontius Pilate* sentence him to be crucified? *Yes.*

Was not this *Pontius Pilate* a Governour of the
B. 4. Country.

8 *The Art of Catechising; Or,*

Country where Christ lived, when he was on Earth?

Yes.

Was there any Sin or Fault in Christ?

No.

Was he not accused by the *Jews* out of meer Malice?

Yes.

Was he not crucified, that is, nailed to a Cross till he was dead?

Yes.

That is, were not his Hands and Feet nailed to a piece of Wood till he died?

Yes.

Was he content to suffer all this for our Salvation?

Yes.

Did not Christ by his Death satisfie God's Justice for our sins, if we repent of them and leave them?

Yes.

Shall any partake of the Benefits of Christ's Death, but the true penitent Sinner?

No.

Before Christ was crucified, was he not buffeted and spit on, scourged, and spitefully used?

Yes.

Did Christ give up the Ghost, and really die upon the Cross?

Yes.

When he was dead, was he not put into the Grave and buried, as other dead Men are?

Yes.

Did he not continue in the State of the dead for a time?

Yes.

When Christ descended into Hell, did he suffer any Pains or Torments there?

No.

Did he only descend to triumph over the Devil in his own Kingdom?

Yes.

Did he not suffer all this for our Sakes, that we might be saved?

Yes.

And have we not infinite reason to love and obey him?

Yes.

ARTICLE V.

The third day he rose again from the dead.

THough Christ were buried in the Grave, does he continue in it to this Day?

No.

Did not Christ come alive again the Third day, and rise out of the Grave by his power?

Yes.

Did

the Compleat Catechist.

9

Did he not rise again out of it, for our Justification?

Yes.

That is, did he not by his coming out of the Prison of the Grave, shew that he had paid our debt, that God's Justice was satisfied, and we acquitted, upon our Faith and Repentance?

Yes.

And can we ever cease to love and obey him?

No.

ARTICLE VI.

He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

DID not Jesus Christ about forty days after he came alive again, ascend up to Heaven?

Yes.

Was he not carried up to Heaven in a Cloud?

Yes.

Is not Jesus now at this present, at God's right Hand, making Intercession for us?

Yes.

You say at the right Hand of God, why, Is not God a Spirit?

Yes.

Has a Spirit any Hands as we have?

No.

When we say that Christ sitteth at the right Hand of God, do we not mean, that he is exalted to the greatest Power and Glory?

Yes.

Is he not there our Advocate, to intercede and plead for us?

Yes.

And can we for this, pay him less than Love and Obedience?

No.

ARTICLE VII.

From thence he shall come to judge the quick and the dead.

DO you believe there shall be a Day of Judgment?

Yes.

Shall not Christ come in that day, to judge the World and all Men?

Yes.

Shall any Man escape the Judgment of Christ?

No.

Shall he not then turn the wicked into Hell?

Yes.

Shall he in that day of Judgment, place all good Men in Heaven?

Yes.

B 5

And

10 *The Art of Catechising: Or,*

And should we not prepare our selves for that Judgment? *Yes.*

Must we not then give an account of what we have done here? *Yes.*

Must we give an account of our Thoughts, Words, and Actions? *Yes.*

Shall any Man be able to hide his sins from this Judge? *No.*

Is there any thing that we do, which this Judge sees not? *No.*

Is there any thing that we speak, which this Judge hears not? *No.*

Is there any think that we think, which this Judge knows not? *No.*

What, does he see, and know our very Thoughts? *Yes.*

But will he not be a merciful Judge, to all truly reformed Penitents? *Yes.*

And for that Reason should you not love and obey him? *Yes.*

ARTICLE VIII.

I believe in the Holy Ghost;

DO you believe in the Holy Ghost, or Spirit? *Yes.*
Is there any Difference between these words [Holy Ghost], and [Holy Spirit?] *No.*

Is not the Holy Ghost, God? *Yes.*

Doth not this Good and Holy Spirit convert us, sanctifie us, and comfort us? *Yes.*

Is not this Good and Holy Spirit ready, by his Grace, to assist us in doing our Duties? *Yes.*

Is he not said to be grieved, when we do not make use of the Grace and Strength afforded us? *Yes.*

And should we grieve this Holy Spirit, by a careless and disobedient Life? *No.*

Is it not this Holy Spirit that puts into your Mind good Desires? *Yes.*

And should we refuse, or neglect to perform them? *No.*

ART I

ARTICLE IX.

The Holy Catholick Church; the Communion of Saints;

DO you believe that the whole Company, or general Family of true Believers, professing the Gospel under Christ their Head, are the Catholick Church? *Yes.*

Is not Catholick Church as much as to say, Universal Church? *Yes.*

Are not the preaching of the Word, and the due Administration of the Sacraments, under Bishops and Pastors lawfully called; are not these the Marks of it? *Yes.*

Is it not Catholick in respect of Persons, and Place; Time, and Doctrine? *Yes.*

Are all the believers of this Catholick Church holy, by their Calling and Profession? *Yes.*

Should you ever cease to bless God for being a Member of this Catholick Church? *No.*

Were you received into this number of Believers, when you were baptized? *Yes.*

Do you firmly believe the particular Church of *England*, to be a sound part of the Catholick Church? *Yes.*

Of the Catholick Church, is not part on Earth and part in Heaven? *Yes.*

Is not that part of it which is on Earth, called the Church Militant? *Yes.*

And is not that part of it which is in Heaven, called the Church Triumphant? *Yes.*

Do you believe that there is and ought to be a Communion of Saints? *Yes.*

Is not this Communion of Saints, a Communion one with another in all holy Things? *Yes.*

That is to say, are we not to keep a Communion one with another, in Faith, in Love, in Charity, in Prayer, in hearing the Word, and receiving the Sacraments? *Yes.*

May we forsake or withdraw our selves from the

12 *The Art of Catechising: Or,*
the Communion or Fellowship of Christians, in
holy Things? *No.*

Do you believe that while the Saints or true
Believers on Earth, do keep up their Communi-
on with each other in all holy Things, that they
have a Fellowship or Communion with the Blessed
Trinity, the Angels, and the Saints departed? *Yes.*

ARTICLE X.

The Forgiveness of Sins.

DO you believe there is Forgiveness of Sins
to be had in the Church of Christ? *Yes.*

Can this Forgiveness be had, unless we believe
in Jesus Christ, and repent of them, and reform
them? *No.*

If we do believe in Christ, and repent of our
Sins, and leave them, and live a new and Chri-
stian Life, shall we be forgiven? *Yes.*

Is not Repentance this: a turning from Sin,
to God; a lasting durable State of new Life, and
Reformation? *Yes.*

If the Sinner then have chosen amiss, should
he not speedily turn to God and chuse better? *Yes.*

Is he wise or safe, if he neglect to do it, one
day? *No.*

ARTICLE XI.

The Resurrection of the Body.

DO you believe that the Bodies of them that
are dead, shall alway lie in the Grave? *No.*

Shall the Bodies of all Mankind be raised out
of the Grave again, at the Day of Judgment? *Yes.*

Shall the Soul and Body come together again
at the last Day? *Yes.*

Is not this rising of the Body from the Grave,
and its coming alive again, what we call the Re-
surrection? *Yes.*

ARTY.

ARTICLE XII.

And the Life everlasting.

DO you believe there is another Life after this, a Life everlasting? *Yes.*

Though the Body dies, does a Man's Soul ever die? *No.*

Shall not the Soul and Body of every Man, after the Resurrection, live together for ever, in Happiness or Misery? *Yes.*

Is he wise or prudent who will not provide for a Life everlasting? *No.*

Shall not all Men at the Resurrection, and in the day of Judgment, receive according to their Works here? *Yes.*

Shall the Good Christian and the Righteous live with God for ever? *Yes.*

Do you believe there is such a place as Heaven? *Yes.*

Do you believe there shall be any Troubles or Crosses, Wants or Pains, in that Place? *No.*

Shall the Wicked, in the Day of Judgment, be shut up with the Devil and his Angels? *Yes.*

Shall the Wicked when they are placed in Hell, be evermore freed out of it? *No.*

Should you not by one short Life of Faith and Repentance, Love and Obedience, labour to escape this dismal Place? *Yes.*

Did not your Godfathers and Godmothers, when you were baptized, promise in your Name, that you should believe all these Things? *Yes.*

And do you firmly and heartily believe them? *Yes.*

Do you disbelieve, or doubt, or question any one of them? *No.*

And will you endeavour to live according to this Belief? *Yes.*

SECT. III. *Agenda.*

Question.

YOU said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments,
Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

The same which God spake, &c.

The Ten Commandments.

Of our Duty { To God, in the Four first Commandments.
 { To Man, in the Six last Commandments.

DO you hope to escape the Torments of Hell when you die?

Yes.

Do you hope to be received to Heaven when you die; and live with God for ever?

Yes.

Shall they that are once placed in Heaven, or Hell, be ever removed out of them?

No.

Does God love you so well, as to be willing you should be saved?

Yes.

Did not Christ die for you, that you might go to Heaven when you die, if you love and obey him?

Yes.

Well then, should not a Christian love God and Christ, and pray to him, and keep his Commandments?

Yes.

Are you willing to know what these Commandments of God be, that so you may keep them?

Yes.

I COM-

I. COMMANDMENT.

Thou shalt have &c.

AR E we to take the true God for our only God?

Yes.

Are we to have any more Gods than one?

No.

Is not the Father, God?

Yes.

Is not Jesus Christ, God?

Yes.

Is not the Holy Ghost God?

Yes.

Are not these three Gods?

No.

Are not these Three Persons and One God?

Yes.

So that though God the Father, God the Son, and God the Holy Ghost, be Three Persons, are there any more than one God?

No.

Is not this what we call the Mystery of the Trinity?

Yes.

Though we cannot fully understand this, yet are we not bound to believe it?

Yes.

Must we not love God with all our Soul, and Mind, and Heart, and Strength?

Yes.

That is, must we not love him above all things?

Yes.

Are we not so to acknowledge him to be God, as to fear him above all things?

Yes.

Can there be a greater Folly than to fear Man more than God?

No.

Should we not comfortably hope for his Promises?

Yes.

But then should we neglect to perform the Conditions?

No.

Should we not submit to his Will, both in doing and patiently suffering it?

Yes.

Does it become a good Man to repine and murmur, either at his Commands, or his Providence?

No.

Should we not trust in God, in all needs and dangers?

Yes.

Does he trust in God, who seeks to deliver himself by any unjust and unlawful means from any need, strait or danger?

No.

Should we not alway honour God, that is, carry

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carry with us an awful Respect, and profound Reverence to him?

Yes.

May we neglect to worship God?

No.

Must not a Christian worship God by daily Prayer and Thanksgiving?

Yes.

Must a Christian worship God by frequent hearing, reading, and meditating on God's Word?

Yes.

Must a Christian worship God, by a due use of the holy Sacraments?

Yes.

Should we not worship him both with the Soul and Body?

Yes.

If we acknowledge him to be God, should we not repent of all our Offences against him?

Yes.

Can we deferr it with any manner of Prudence or Safety?

No.

II. COMMANDMENT.

Thou shalt not make to thy self any graven Image, &c.

MAY a Christian give God's Worship to an Image or Idol?

No.

May a Man make or frame any Image, or Picture of the Godhead?

No.

May we worship any pretended Image of the true God, or the Idols of false Gods?

No.

Is it not Idolatry to worship an Image or Idol?

Yes.

Should we pray to Saints or Angels for any Aids or Benefits, and so make them partners in the Worship due to God?

No.

May a Christian when he has lost any thing, go to a Witch or a Conjuror to find it?

No.

May he do it to recover his Health in Sicknes?

No.

Should we have a due regard and reverential Love for all Persons, Places, and things set apart for God's Worship?

Yes.

Will God punish them and their Children after them, who are guilty of Idolatry, and therefore haters of him?

Yes.

E Will God punish any Man for his Father's sins

in

in another World, unless he continue in his Father's sins?

No.

But doth he not sometime do it in this World?

Yes.

But if God do it in this World, is it not chiefly in the Case of Idolatry?

Yes.

So that if God do punish any for their Parents Idolatry or Prophaneness, it is only in this World, is it not?

Yes.

But is there any way to remove the Curse of their being visited upon us in this Life?

Yes.

If we would not have them visited upon us even in this Life, should we not renounce those Crimes of theirs?

Yes.

And disavow them, and disapprove them?

Yes.

And pray for Pardon?

Yes.

And be humbled for them?

Yes.

And take care not to be led by the Example, or to imitate them in the least?

Yes.

And to make Satisfaction and Recompence, for such Possessions (as far as we may, if the Case be plain) as they got by Oppression, and direct Injustice?

Yes.

If we do thus, shall we be liable to any Curse, even in this Life?

No.

Does he not spare the Children that repent? Yes.

III. COMMANDMENT.

Thou shalt not take the Name, &c,

Should a Christian that hopes to see God, use God's Name irreverently or vainly?

No.

May he blaspheme God, or curse, or swear?

No.

May a Christian take a lawful Oath before a Magistrate?

Yes.

Is not Perjury or forswearing ones self, a dreadful Sin?

Yes.

Is it not a heinous Sin to break a lawful Oath?

Yes.

Is it not Perjury to swear to what is uncertain, unknown and doubtful?

Yes.

Is

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Is it not Perjury to affirm it upon Oath, though it should happen to be true? *Yes.*

May we have irreverend thoughts of God? *No.*

Are not all voluntary Oaths, or swearing, to which we are not called by a Magistrate, unlawful? *Yes.*

Especially all voluntary and promissory Oaths? *Yes.*

May we patiently endure to hear God dishonoured? *No.*

Should a Christian promise any thing unless he intend to perform it? *No.*

Should we not labour to glorifie and honour the Name of God, by a Christian Conversation? *Yes.*

IV. COMMANDMENT.

Remember that thou keep holy &c.

MUST a Christian that hopes for Heaven when he dies, keep holy the Sabbath-day, Lord's-Day, or Sunday? *Yes.*

Should not a Christian Worship God on that day, both in publick and in private? *Yes.*

May this day be spent in Sleep and Idleness, Sports and Pastimes? *No.*

Should any Work be done upon this day, except Works of Necessity, or Works of Charity? *No.*

Should this day be spent in Hearing, Reading, Prayer, Thanksgiving, and Meditation at home, and in the Congregation? *Yes.*

Is it enough to do it at home, unless it be done in the Congregation too? *No.*

Would it not be Piously and Christianly done of us, to observe the Fasts and Festivals of the Church? *Yes.*

Should we not Worship God every Day, as well as Sunday? *Yes.*

V. COM.

V. COMMANDMENT.

Honour thy Father and thy Mother, &c.

MUST we not give Respect and Honour to all that are above us? *Yes.*

May a Christian be undutiful or unkind to his Father or Mother? *No.*

May a Christian in any case rebel against his King? *No.*

May a Christian disobey his King, except the command be plainly unlawful? *No.*

May a Christian despise, or despise, or hate his Minister? *No.*

May a Servant be stubborn, or unfaithful to his Master or Mistress? *No.*

Should a Christian behave himself proudly, or scornfully towards his Betters or Elders? *No.*

VI. COMMANDMENT.

Thou shalt do no Murder.

Should a Christian labour to preserve his own and his Neighbour's Life and Health? *Yes.*

Is not the taking away the Life of another by Murder a dreadful sin? *Yes.*

Should a Christian follow Peace with all Men? *Yes.*

May he hurt his own, or any other Man's Life or Health? *No.*

May a Christian be a quarreller, or a contentious, and brawling Person? *No.*

Should a Christian strike, wound, or maim any Man? *No.*

Should we abuse any Man by foul Language? *No.*

May a Christian that hopes to see God, bear Malice, or desires of Revenge, in his Heart? *No.*

May a Christian use bitter or provoking Words, or calling of Names? *No.*

May a Christian fight a Duel? *No.*

May a Christian willingly vex, grieve, disquiet, or wish ill to another? *No.*

VII. COM-

VII. COMMANDMENT.

Thou shalt not commit Adultery,

Ought not a Christian to be chaste in heart,
in tongue, and in behaviour? *Yes.*

Is not Chastity of Body and Purity of Soul, a
most acceptable Sacrifice to God? *Yes.*

May a Christian commit Incest, Adultery,
Fornication, or any other Uncleaness? *No.*

Must a Christian that hopes to see God, have
a chaste and pure Hand, and Eye and Heart? *Yes.*

May a Christian have lustful Desires and Ima-
ginations and delight in them? *No.*

May a Christian use unchaste Words, or Lan-
guage? *No.*

Should a Christian have a chaste Ear? *Yes.*

That is, should he listen willingly, to filthy
Communication, and unchaste Discourses? *No.*

Can a Christian allow himself without sin, in
any Unchastity of the Hand, Eye, Tongue or
Heart? *No.*

Should a Christian avoid all kinds of Unclean-
ness upon himself, or with any other? *Yes.*

Should a Christian avoid all things that pro-
voke or excite Lust? *Yes.*

Are not all Thoughts and Actions of that
Sort, utterly unlawful, save only in lawful Mar-
riage? *Yes.*

VIII. COMMANDMENT.

Thou shalt not Steal.

MAY a Christian take, or keep, against his
Neighbour's Knowledge or Will, what
belongs to him? *No.*

Are not Theft and Robbery great Iniquities? *Yes.*

Should a Christian give every Man his due? *Yes.*

Should a Christian further his own, and his
Neighbour's outward Estate by all lawful means? *Yes.*
May

May a Christian wrong any Man by Deceit or Cozenage, or Extortion, or any Injustice? *No.*

Must a Christian be just and upright, in buying and selling? *Yes.*

May we raise Gain by any unlawful Arts and Practices? *No.*

May we advise or encourage, consent to, or share with those that do? *No.*

Can we detain necessary Relief, from our poor Brethren without sin? *No.*

May a Man use false Weights or Measures? *No.*

If we find any thing, may we keep it from the Owner, if we know or can learn who 'tis? *No.*

May a Christian steal small things, because he is poor? *No.*

May a Man refuse to pay his Debts if he be able? *No.*

May he refuse to pay what he is bound for, if the Principal cannot, or will not? *No.*

Should a Christian take Use of them who are poor? *No.*

May a Christian be guilty of Extortion from any Man? *No.*

Should a Man take advantage of the Ignorance, or necessity of them he deals with? *No.*

May a Christian break his Trust, or faithful Promise? *No.*

If a Man have taken any thing wrongfully from any Man, should he not make Restitution of it, if he be able? *Yes.*

If he be ashamed or afraid to do it himself, should he not do well to go to the Minister, or some other good Man, to do it for him? *Yes.*

IX. COMMANDMENT.

Thou shalt not bear false Witness, &c.

MAY a Christian bear false Witness against any Man? *No.*

Should we not avoid all injurious prejudicing our Neighbour's Reputation? *Yes.*

Should we not endeavour to preserve the good Name of our Neighbour? *Yes.*

May

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May a Christian slander, or back-bite any man? *No.*
 May a Christian causelessly raise Suspensions of
 any man? *No.*

May we tell a Lye? *No.*

May not a Christian tell a Lye to cover a Fault? *No.*

Should a Christian flatter any man? *No.*

May we defame or detract from our Neighbour? *No.*

May we spread ill Reports of him, to breed in
 the minds of men an ill Opinion of him? *No.*

Doth not Charity oblige us to think the best
 of our Neighbour? *Yes.*

Should we not be candid and fair in our Opi-
 nions and Discourses concerning others? *Yes.*

Should we not forbear all rash and hard Cen-
 sures of others? *Yes.*

May a Christian bragg and boast himself? *No.*

May a Christian be a Tale-bearer? *No.*

Should a Christian publish any Man's Faults,
 without doing thereby Charity or Justice to
 some other? *No.*

May a Christian be a Whisperer, or Evil-
 speaker? *No.*

Should a Christian avoid all Things prejudicial
 or destructive to his Neighbour's good Name? *Yes.*

X. COMMANDMENT.

Thou shalt not covet, &c.

MAY a Christian covet what's another Man's? *No.*
 That is to say, should a Christian in the
 least desire to come by it unjustly? *No.*

Should a Christian be content with his own
 State and Condition? *Yes.*

May a Man envy or grieve at his Neighbour's
 Good or Prosperity. *No.*

Ought we not to be just towards others, not
 only in our Actions, but in our very Thoughts,
 Desires and Intentions? *Yes.*

Should we consent to any Motions of the
 Heart, of contriving to get what is our Neigh-
 bours, by Unjust or Unlawful Means? *No.*

Is

Is discontentedness, repining and murmuring forbidden to a Christian?

Yes.

Should a Christian with vexation, or greediness or immoderately, seek Riches, Honours, or Pleasures?

No.

Did not your Godfathers and Godmothers promise for you, that you should keep these Commandments?

Yes.

And will you labour to keep them, that you may please God, and be admitted to him when you die?

Yes.

Will you shew your Love by your Obedience?

Yes.

Question.

What dost thou chiefly learn by these Commandments?

Answer.

I learn two things: my Duty towards God, and my, &c.

Question.

What is thy Duty towards God?

Answer.

My Duty towards God is to believe in him, &c.

IS it not your Duty to believe in God?

Yes.

Do you believe him to be an infinitely wise, just, powerful, holy, and good Spirit?

Yes.

Is not a Christian to fear God, so as to be afraid to offend him?

Yes.

May a Christian fear Man more than God?

No.

May a Man commit a Fault to please Men, though he displease God?

No.

Should we not love him, who is infinitely lovely?

Yes.

Should we not love him with all our Heart, Soul Mind and Strength?

Yes.

Is it not reasonable to love a great, and good, and wise, and merciful God?

Yes.

Should we ever cease to love that God that is willing we should be saved?

No.

Can we cease to love him who sent his Son to die for us?

No.

Is

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Is it not reasonable we should fall down and worship that God, that made us and all the World? *Yes.*

Is it not reasonable we should fall down and worship that God, that can send us to Hell in an instant? *Yes.*

Is it not reasonable we should give him thanks, who gives us Food and Raiment? *Yes.*

Must not a Christian put his whole Trust in God, in all his Needs and Dangers? *Yes.*

May a Christian seek to deliver himself out of them by any unlawful means? *No.*

Is not this to distrust God? *Yes.*

Must not a Christian call upon him in Prayer? *Yes.*

Is it not reasonable we should call upon that God that is able to help us? *Yes.*

And is he not willing and ready to help us, in all Needs and Dangers, if he see it fit for us? *Yes.*

Is it not reasonable we should Honour his holy Name, seeing to glorifie it was the great End of our Creation? *Yes.*

Is it not reasonable we should honour and love that Word, which is the Message of Divine Love to us? *Yes.*

Is it unreasonable we should serve such a God, and obey him truly all the days of our Life? *No.*

Has he not provided eternal Rewards in Heaven for our moment's obedience here? *Yes.*

And can we expect more for doing less? *No.*

Question.

What is thy Duty towards thy Neighbour?

Answer.

My Duty towards my Neighbour is to love him, as, &c.

Should we not do to all Men, as we should be content they should do to us, if they were in our condition, and we in theirs? *Yes.*

Are we willing to have any Evil done to our own Souls? *No.*

Should we therefore do any Evil to any other Man's? *Are No.*

Are we willing to have our own Bodies maimed or wounded? No.

Are we willing to have our own Goods or Estates injured by any Man? No.

Should we therefore do so to any other Man's? No.

Are we willing to have our own good Name taken away and slandered? No.

Should we then do so to any other Man's? No.

Are we willing to have our own Needs and Wants relieved by them that are able to do it? Yes.

Should we therefore, according to our ability, relieve the Needs of others? Yes.

Would we not have all Men deal fairly, honestly and justly with us in all Cases? Yes.

And ought we not to deal so with others? Yes.

Is not this to *love our Neighbour as our selves*? Yes.

Should a Christian hurt any man by word or deed? No.

Should he be just and upright in all his Dealings? Yes.

May he bear malice, hatred, or ill will to any, in his Heart? No.

May a Christian be given to lying, evil-speaking and backbiting? No.

Should a Christian be sober, chaste and temperate? Yes.

Should a Christian that hopes to see God, be a Whoremonger, Glutton, or Drunkard? No.

Should we wish or desire to deprive our Neighbour of any thing that belongs to him? No.

Should a Christian be diligent in his calling? Yes.

And should he be content with his State and Condition? Yes.

**S E C T. IV. Postulanda: Or, Things
to be pray'd for.**

Of the Lord's Prayer.

Catechist.

MY good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

Our Father, &c.

CAN we keep God's Commandments without his help?

No.

Should we not daily pray to God for his Grace and Strength to do his Will?

Yes.

Should any Christian pray less than twice every day?

No.

Should not those who have leisure, do well to do it oftner?

Yes.

Must our Heart go along with our Mouths, when we pray?

Yes.

Should a Christian kneel upon his knees when he prays?

Yes.

In our Prayers should we ever leave out the Lord's Prayer?

No.

P R E F A C E.

Our Father which art in Heaven,

I. P E T I T I O N.

Hallowed be thy Name.

IS not God who created us, *our Father?*

Yes.

Are we not his Children by Adoption too?

Yes.

Is

Is he not then *our Father* by Creation, and *our Father* in Christ Jesus?

Yes.

Is this good Father of ours unwilling to hear us if we ask aright?

No.

Is not this *our Father in Heaven*?

Yes.

When you say *Father*, doth not this teach you to pray with the Affections of a Child, and with reverential Love?

Yes.

When you say *Our Father*, doth not this teach you to pray for others, as well as your self?

Yes.

When we say *hallowed be thy Name*, do we not mean Sanctified be thy Name?

Yes.

When we say *hallowed be thy Name*, do we not desire God to enable us to Worship, Glorifie, and Honour him?

Yes.

Can we Reverence and Adore, and Glorifie him aright, unless he enable us?

Yes.

Is it not fit therefore we should first desire him to strike an awe into our Hearts, while we are praying to him?

Yes.

II. PETITION.

Thy Kingdom come.

WHEN we say *Thy Kingdom come*, do we not pray that God's Kingdom of Grace may come to us here?

Yes.

And do we not pray that his Kingdom of Glory may come to us hereafter?

Yes.

Can we pray for any thing better, or more desirable than the Kingdom of Grace here, and the Kingdom of Glory hereafter?

No.

And do we not pray, that Satan's Kingdom may be destroyed in us?

Yes.

So that do we not pray, that Christ, as King, may rule in our Hearts, by his Grace here?

Yes.

And that the blessed time may hasten, when all his Saints shall reign with him in Glory hereafter?

Yes.

III. PETITION:

Thy will be done in Earth, As it is in Heaven.

WHEN we say, *Thy will be done*, do we not pray, that God would enable us to obey his will?

Can we do God's will, unless he enable us?

And do we not pray, that God would enable us to suffer his will patiently, in all Afflictions?

So that, do we not mean, *thy will be done by us and thy will be done in us?*

When we say, *in Earth, as it is in Heaven*, do we not pray, that we may do his will on Earth, with the like sincerity and chearfulness, as the Angels do in Heaven?

IV. PETITION.

Give us this day our daily bread.

VHEN we say, *Give us this day our daily bread*, do we not pray, that God would give us all things needful for our Bodies?

And do we not pray, that God would bless our lawful endeavours, in order to such Supplies?

And do we not pray, that God would give us the continual Supply of his Grace for our Souls?

Is it reasonable to expect *Grace* for the Soul, and *Food* and *Raiment* for the Body, unless we pray for it?

By saying *Bread*, are we not taught to pray for necessities, not superfluities?

In saying *our bread*, do we not mean that which is procured by direct and honest means?

Our bread, that is, our own, not another's, is it not?

Do we not mean by *daily bread*, that which is convenient for our present condition and occasions?

In short, do we not here pray for all Blessings,

sings, temporal and spiritual, to our Souls and Bodies?

Yes.

V. P E T I T I O N.

And forgive us our trespasses, As we forgive them that trespass against us.

WH E N we say, *Forgive us our Trespasses*, do we not pray for Pardon of Sins?

Yes.

Do we not pray, that God would for Jesus sake acquit us from the Guilt and Punishment of our Sins?

Yes.

Can a Christian pray rightly to God, with hatred, malice, or desires of revenge in his heart?

No.

Can we expect forgiveness of God, unless we forgive others their Offences against us?

No.

But if a man have considerably trespassed us, may we seek reasonable Satisfaction?

Yes.

But may we seek it with an hatred, or malice, or revenge to the Person?

No.

Must not a Christian then seek satisfaction for damages, without rigour, spite or bitterness?

Yes.

Is it not an unchristian thing to go to Law for trifles?

Yes.

Or to go to Law for revenge and stoutness of Humour?

Yes.

May I go to Law meerly because another has disquieted me by that means?

No.

Must a Christian love his Enemies?

Yes.

Though this be hard, yet is not Heaven a great reward for it?

Yes.

Must a Christian do good to them that hate him, when it lies in his power?

Yes.

Though this be hard, yet is not the promise of a Crown of Glory enough to make amends for it?

Yes.

Should we Christians then return those injuries to others which we receive from them?

No.

When we pray, *Forgive us our trespasses, as we forgive, &c.* do we not pray, that no man may fare the worse in the day of Judgment, for any wrongs done to us?

Yes.

And do we not pray in this Petition, that God would give us the Grace of *Charity and Forgiveness*?

Yes.

VI. PETITION.

And lead us not into temptation ;

ARE not the World, the Flesh, and the Devil, always by their *Temptations* drawing us to Sin?

Yes.

Can we overcome their *Temptations* without God's help?

No.

When we say, *Lead us not into Temptation*, do we not pray, that God would not suffer us to be overcome by their *Temptations*?

Yes.

Do we not pray, that God would not withdraw his Grace from us?

Yes.

Can we stand in *Temptations*, without his Grace?

No.

Well then, do we not pray, that we may not be grievously tempted to sin?

Yes.

Or if we are tempted, do we not pray that we may not fall into it?

Yes.

And do we not pray, that we may not live impenitently in sin, if we should fall into it?

Yes.

Is it a sin to be tempted?

No.

Does not the sin lie in yielding to the *Temptation*?

Yes.

Can the Devil tempt us without God's Permission?

No.

In short, do we not pray, that God would either restrain the *Temptation*, or assist us in it?

Yes.

And is there not daily need of this Petition?

Yes.

VII. PETITION.

But deliver us from evil :

WHEN we say, *Deliver us from evil*, do we not pray, that God would deliver us from all Evils of this life, and that to come?

Yes.

Especially

Especially, that he would deliver us from the Evils to which we are tempted?

Yes.

Can we deliver our selves out of any Evil without God's help?

No.

And do we not pray, that God would keep none of his wrath in store for us?

Yes.

Do we pray, that God would deliver us from the evil One, that is, Satan?

Yes.

And from the evil of Sin?

Yes.

And from the evil of Punishment?

Yes.

And from the evil World?

Yes.

And from our own evil Heart?

Yes.

From evil Thoughts, evil Words, and evil Actions.

Yes.

THE CONCLUSION.

For thine is the Kingdom, the Power, and the Glory for ever. Amen

WHEN we pray to God, should we ever omit to praise him too?

Yes.

When we say, *For thine is the Kingdom, the Power, and the Glory*, do we not praise him?

Yes.

Do we not in these Words acknowledge God to be of infinite Power and Glory?

Yes.

Doth not this teach us, that the right end of our Prayers should be the Glory of God?

Yes.

When we say *Amen*, do we not express our Belief that God *can*, and our desire that he *will* grant these Requests?

Yes.

Is not this therefore an excellent Form of Prayer?

Yes.

When a Christian prays to God, should he ever leave out this Prayer?

No.

Question.

What desirest thou of God in this Prayer?

Answer.

I desire my Lord God our heavenly Father,—to send &c.

DO we not solemnly own God in this Prayer, to be our heavenly Father?

Yes.

Is not the word *Father*, an endearing word? Yes.

And should you not live in his sight, with the reverential Affections, the Love and Obedience of a Child? Yes.

And seeing he is a tender Father, should not this encourage us to pray to him? Yes.

Would any Man (methinks) be excused from asking good Things of him, who is the *giver of all Goodness*? No.

Is it not reasonable we should beg the *Grace* of God, seeing we can do no good thing without it? Yes.

Can we *worship him, serve him, and obey him*, without the assistance of his *Grace*? No.

Is it not reasonable we should beg daily bread, *all things needful for our Souls and Bodies*, of our Father, from whom alone they come? Yes.

Are we not undone for ever, *if he be not merciful to us and forgive us our Sins*? Yes.

Should we therefore forget, earnestly to beg forgiveness daily? No.

Should not our expectation of God's forgiveness, make us incline to forgive our Brethren? Yes.

Are we not liable to *Dangers, ghostly and bodily*, every Day of our lives? Yes.

Is it not God's Protection and Grace, that secures us from any of them? Yes.

And have we not reason to beg him daily to *save us from all dangers ghostly and bodily, i. e. of Soul and Body*? Yes.

Is it not by his restraining Grace that we are kept from all *sin and wickedness*? Yes.

Is it not by his Power and Providence that we are kept from our *ghostly Enemy*, the Devil? Yes.

Is it not by his Mercy, that we are kept one day more from everlasting Death? Yes.

Can we desire any thing better, than to be kept by his Grace, from *Sin, the Devil, and Hell*? No.

Are

Are not Sin, Hell, the Devil, and Everlasting Death, the most dreadful things imaginable? *Yes.*

And have we not reason to beg God daily to deliver us from them? *Yes.*

Are we not *to trust*, that our loving Father, for Christ's sake, *will do these things* for us? *Yes.*

S E C T. V.

Of the Sacraments.

Question.

HOW many Sacraments hath Christ ordained, &c.

Answer.

Two only, as generally necessary to Salvation, &c.

Question.

What meanest thou by this Word Sacrament?

Answer.

I mean an outward and visible sign of an inward, &c.

Question.

How many Parts are there in a Sacrament?

Answer.

Two: the outward visible sign, and the inward spiritual Grace.

HATH not God (besides Prayer) appointed the Word and Sacraments, as the ordinary means of Salvation? *Yes.*

Are there any more than Two, which are necessary for all Men to whom Christianity is revealed? *No.*

But are not these Two necessary for all men in general? *Yes.*

Are not these the Two Sacraments; *Baptism*, and the *Lord's Supper*? *Yes.*

Will not the willful neglect of either of these Sacraments, highly offend God?

Yes.

Can any wilfully neglect them, without endangering their Salvation?

No.

Are not the Sacraments *Signs* or *Tokens* of God's Favour to us?

Yes.

And that we shall partake of all the Benefits of Christ's Death, if we are not wanting to our selves?

Yes.

Are they not *means* to convey Grace to the Soul?

Yes.

Can there be a more dangerous folly, than to refuse the *Pledges* of our Master's Love, and the *Conveyances* of his Grace?

No.

Is there not in every Sacrament an *outward part* to be seen by the Eye?

Yes.

And is there not in every Sacrament an *inward part* to be received by Faith?

Yes.

Of Baptism.

Question.

What is the outward visible Sign or form in Baptism?

Answer.

Water: wherein the Person is baptized, In the Name of, &c.

Question.

What is the inward and spiritual Grace?

Answer.

A Death unto Sin, and a new Birth unto, &c.

Question.

What is required of Persons to be baptized?

Answer.

Repentance, whereby they forsake Sin: and Faith, &c.

Question.

Why then are Infants baptized, &c.

Answer.

Answer.

Because they promise them both by their Sureties, &c.

Is not Baptism a *Sacrament*, or sacred Rite? Yes.

Are we not admitted into the *Covenant of Grace*, by the *Sacrament of Baptism*? Yes.

Was not this the *Covenant* which your Godfathers and Godmothers promised you should stand to? Yes.

Should we cease to be thankful to God, for calling us to this Grace and Favour? No.

Well then, in this *Covenant of Grace*, did not God promise *Pardon of Sin, Grace and Glory* to us? Yes.

But must we expect these, unless we perform something on our part? No.

Is it not our part to *believe in Jesus Christ*, to *repent of our Sins*, and to *obey him*? Yes.

Was not this the happy *Covenant* we were received into at our Baptism? Yes.

You said but now, that in every *Sacrament* there was an outward part to be seen by the Eye; and an inward part to be discerned by Faith, did you not? Yes.

Is not Water the *outward part* of the *Sacrament of Baptism*? Yes.

And is not this the *inward and spiritual part*, that our Sins are pardoned, and we made God's Children? Yes.

Is not this washing by Water in Baptism, to be in the Name of the Father, Son, and Holy Ghost? Yes.

Are we not by this *Sacrament of Baptism* admitted to God's Favour? Yes.

And received into his Church? Yes.

And made his Children by *Adoption*, as we were before by *Creation*? Yes.

Should this Mercy and Favour ever be forgotten by us? No.

Suppose any Person be not Baptized till he come to be a Man [or Woman] must he not declare his belief in Christ, and his Repentance, before he be baptized? Yes.

Can

Can Infants declare their Faith and Repentance themselves?

No.

Seeing they cannot, is it not fit that others should promise them, for them?

Yes.

But must not they themselves stand to this Covenant of Faith, Repentance and Obedience, when they grow up, if they hope to be saved?

Yes.

If they will not stand to these things in sincerity, do they not forfeit the Benefits of their Baptism?

Yes.

Well then, do you your self firmly believe the Christian Religion, as was promised for you?

Yes.

Do you repent of, and renounce all Sin, as was promised for you?

Yes.

Will you sincerely Love and Obey your God and Saviour, as was promised for you?

Yes.

Should we ever forget these our Promises in Baptism?

No.

Should we be for ever faithful to our baptismal Vow?

Yes.

Of the Lord's Supper.

Question.

WHAT was the Sacrament of the Lord's Supper ordained?

Answer.

For the continual remembrance of the sacrifice, &c.

Question.

WHAT is the outward part or sign of the Lord's Supper?

Answer.

Bread and Wine which the Lord hath commanded, &c.

Question.

WHAT is the inward part or thing signified?

Answer.

Answer.

The Body and Blood of Christ, which are verily, &c.

Question.

What are the Benefits whereof we are made partakers thereby?

Answer.

The strengthening and refreshing of our Souls, by, &c.

Question.

What is required of them who come to the Lord's Supper?

Answer.

To examine themselves, whether they repent, &c.

Is not the *Lord's Supper* the other Sacrament? *Yes.*

Was not this ordained for a remembrance of Christ's dying for us? *Yes.*

And do we not in this Sacrament, renew the Covenant of our Baptism? *Yes.*

Well then, are not these two things the meaning and end of this Sacrament; that is, a Remembrance of Christ's Death, and a renewing of the Covenant of Baptism? *Yes.*

And have we not need to renew it often? *Yes.*

Does it shew our Love of Christ, to come to the Sacrament but seldom? *No.*

Do we in this Sacrament profess our selves solemnly to be Christians, or Christ's Disciples? *Yes.*

If it be in Remembrance of Christ's Death, and be a renewing of the Covenant of Baptism, can we do it too often, if we come prepared? *No.*

Can we too frequently commemorate the Sufferings, and the Love of the Lord that bought us? *No.*

Is not Bread and Wine the outward part of the Lord's Supper? *Yes.*

And is not the inward and spiritual part this:
The giving of Christ to us, his very Body and
Blood.

Blood, and all the Benefits and Merits of his Death and Sufferings?

Yes.

Doth not the breaking of the Bread *shew forth* to us, that the Body of Christ was broken upon the Cross for us?

Yes.

And doth not the Wine poured out, *shew forth* Christ's Blood shed for us?

Yes.

Doth not this Sacrament nourish and strengthen our Souls?

Yes.

Doth it not nourish and strengthen them in Faith?

Yes.

Doth it not nourish and strengthen them in Hope?

Yes.

Doth it not nourish and strengthen them in Love to Christ?

Yes.

Doth it not nourish and strengthen them in Charity to one another?

Yes.

Doth it not encourage every good Christian in a holy Life, when he receives these Tokens of his Saviour's Love?

Yes.

But may we receive this Sacrament *unworthily*?

No.

If we would come *worthily*, must we not *examine* our selves?

Yes.

That is to say, must we not *examine* our Faith, whether we believe in Christ, and believe his Gospel?

Yes.

If we would come *worthily*, must we not *examine* our selves, whether we repent of our Sins?

Yes.

If we would come *worthily*, must we not *examine* our selves, whether we resolve sincerely to obey Christ's Laws?

Yes.

If we would come *worthily*, must we not *examine* our selves, whether we be in *Love and Charity* with our Neighbours?

Yes.

If we would come *worthily*, must we not come and *thankfully* remember Christ's dying for us?

Yes.

If we would come *worthily*, should we not earnestly beg God in Prayer, to make us *worthy*?

Yes.

If

If we come after this manner, will God refuse to accept of us?

No.

If we come after this manner, shall we not find it a very comfortable Duty?

Yes.

If we come after this manner, will God cease to love us, or refuse to pardon us?

No.

And if we persevere, and hold out, will he take us to himself when we die?

Yes.

Should notorious customary Sinners presume to come to this Sacrament without Repentance?

No.

In Repentance, must we not bewail our Sins to God?

Yes.

Must we not sorrow because we have offended him we love?

Yes.

In Repentance, must we not confess our Sins to God?

Yes.

In Repentance, must we not stedfastly purpose amendment of Life?

Yes.

Does our Repentance signifie any thing, without intentions of Reformation?

No.

If we thus repent of our Sins, and leave them heartily, is not God willing, for Christ's sake, to be Friends with us?

Yes.

Did not Christ die for the Sins of all true Penitents?

Yes.

Will not Christ Seal a Pardon to us in the Sacrament, if we come faithful Penitents?

Yes.

And is it not a strange thing that Men will not come to the Sacrament, with Faith, Repentance and Charity, that so they may have their Pardon sealed?

Yes.

Should we not in the Sacrament remember and think upon the wonderful Love of Christ, in dying for us?

Yes.

Should malicious, and uncharitable, and revengeful Persons (so continuing) come to the Sacrament?

No.

Must we not therefore take care to come in Charity?

Yes.

Suppose we have done any Man any considerable Injury, should we not be ready to make him Satisfaction,

tion, and reconcile him to us, before we come to the Sacrament?

Yes.

Suppose a Man have done us an Injury, should we forgive him, and be willing to be reconciled to him?

Yes.

May not a Man lawfully seek Satisfaction for greater Injuries?

Yes.

But if we do seek for satisfaction by Law, for a great Injury, should it not be without Spite, Malice, and purposes of Revenge?

Yes.

Should we not at the Sacrament, offer up something to God for the use of the Poor?

Yes.

Should a Christian, that hopes to see God, wilfully neglect the Sacrament of the Lord's Supper?

No.

Can he do it without endangering his Salvation?

No.

Should you not therefore take all fit Opportunities to come to this Sacrament, after you come to years of Discretion?

Yes.

Is it not a good sign of devout Affections, and divine Love, to come to it frequently?

Yes.

Shall not those that conscionably do these things, be happy in their change of Worlds?

Yes.

Is not eternal Happiness well worth a Christian Life, for a few Years?

Yes.

Is he wise, who will chuse to live wickedly for a little while, and live in Hell for ever?

No.

Is it not infinitely better to live and die in Peace?

Yes.

A N
E X P O S I T I O N
O N T H E
C H U R C H - C A T E C H I S M :
I N A

Continued, full, and plain Discourse.

P A R T II.

IN Order to the Explication of this Excellent Catechism, we are to consider, 'tis made up of *Five* Chief *Parts*; which like the *Five Pillars* placed near the Door of the Tabernacle (*Exod* 26. 36. 37.) are the fittest and best Entrance upon Christian Knowledge, after our first Admission into the Church, in the whole World.

1. The First Part of it contains an Account of our baptismal Benefits, Vow and Covenant; that is, it teaches us to understand, and consider what was *done for us*, and in our name, when we were received into the Family of our Saviour, into the Christian Church: and takes care that we should know, what we then promised *to do our selves*?

2. The Second Part of it contains a brief Account of what is to *be believed* by every Man that hopes Salvation by the Name of Jesus. This is comprehended in short; in the Apostles Creed.

3. The

3. The Third Part of it contains an Account (in short) of *what is to be done* by every Christian; what is to be performed by us if we hope to see God, and desire to shew our Love of him by our Obedience. And this is briefly comprehended in the Ten Commandments.

4. The Fourth Part of it contains a short and comprehensive Account, of *what is to be prayed for* by every Christian: And this is contained in the Lord's Prayer; which is that very self-same Prayer, which our Saviour taught his Disciples, when he came to *visit us in great Humility*, and lived upon Earth.

5. The Fifth Part of it contains the *Doctrine of the Two Sacraments*: Or, a most brief, but excellent Account of the Sacrament of Baptism, and the Sacrament of the Lord's Supper.

SECTION I.

1. *The first part of the Catechism contains an Account of our baptismal Benefits, Vow and Covenant: That is, it teaches us to understand and consider what was done for us, and in our Name, when we were received into the Family of our Saviour; into the Christian Church: And takes care that we should know what we then promised to do our selves.*

Question.

WHAT is your Name?

Answer.

R. or D.

THE First Question is, *What is your Name?* and the Reason of it is this, That we may remember, that when our Name was given us, we were received into Christ's Church, made Disciples of his, and admitted into the number of his Flock by Baptism. That we may remember whose we are, and to whom we belong. That we

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we may remember whose Faith, and Love, and Obedience we have undertaken here; from whose Merits and whose Gospel we derive our Hopes and Expectations of a joyful Resurrection: And that we may be constantly put in mind, that seeing we name the name of Christ, we are to depart from Iniquity.

Question.

Who gave you this Name?

Answer.

My Godfathers and Godmothers in my Baptism, wherein, &c.

THE meaning is: This Name was given me by them, who brought me (when I knew it not) to be admitted to the Favour of God, and to be made a Lamb of Christ's Flock.

And by my Baptism I was made (I thank God) a Lamb of that Flock, a Member of his Church, and an Heir to an Inheritance above in Heaven.

Question.

What did your Godfathers and Godmothers, &c.

Answer.

They did promise and vow three things in my Name, &c.

THE meaning is: They promised for me, what I should have promised for my self, had I been of Age; but seeing I was not, and they did promise it, I will now stand to it: And so I am sensible I must, if I hope to receive the Benefits of my Baptism. These were then the Three Things they promised, which follow.

1. They promised, I should renounce the Devil, the World and the Flesh. The Devil and all his Works, that is, all Worshipping of False Gods. All Idolatry; All dealing with the Devil, whether by practising Witch-craft our Selves, or by going to Conjurers, Witches, or Wizzards, and consulting with them upon any Occasion whatever; whether to recover our Health, or Goods, or for an Answer to any Doubts, or Questions. They renounced in my Name,

Name, or (which is the same Thing) *I did renounce* by their Mouths *All his Works*; which Works are, Lying, Envy, Slandering, Pride, Lust, Murder, Hatred, but especially Tempting others to Sin. And the actual committing, or habitual living in any one wilful known Sin. This was the first Thing renounced. I, by them, or, They for me renounced *The Devil, and all these, and all other his Works.*

The next was, *The Poms and Vanities of the World.* That is, all that Pride, Vain-Glory, and Excess that is in the World, in Food, Raiment, or any thing else. All vain and sinful Companies and Customs of the World. All the Temptations of the World. All that is Vain or Wicked in the World. All that Friendship of the World that is Enmity with God. All things of the World that may be an occasion of Sin to me. All the Unlawful Riches, Honours, or Pleasures of the World; and never greedily or immoderately to seek, or set my Heart upon those that are Lawful: Or to get or keep them by Unjust or Unlawful means. Thus, and in these Senses They for me, or, I by them renounced *all the vain Pomp and Glory of an inconsiderate and a wicked World.*

The other Branch of what they renounced in my name, was, *All the sinful Lusts of the Flesh.* That is, all the evil Affections, sinful Desires, and unlawful Lusts of my corrupt Heart: By no means either to be led by them, to yield to them, or consent to them, tho' I should find no Opportunities or Boldness to act them. Thus, in this sense they promised,

I should renounce } The Devil,
The World, and
The Flesh.

Which Renunciation of all these, was the *First* of the *Three* things they did for me.

2. When they presented me to Baptism, the second thing they did for me, was, they promised in my Name, That *I should believe all the Articles of the Christian Faith.*

The meaning is: They promised in my Name, that I should believe all the Parts of the Christian Religion; which are briefly contained in the Creed. That is, they promised I should believe in God, and I do now believe in him.

They

They promised I should believe in Jesus Christ, and I do firmly believe in him. That he was born of a Virgin, was crucified, died, and rose again, &c. All which I steadfastly believe. They promised, I should believe the Resurrection of the Body, and a Life eternal after Death. And I Firmly believe these, and all other Parts of the Gospel.

That I should believe these things, was the second thing they did for me.

3. They promised in my name, *That I should keep God's holy Will and Commandments, and walk in them all the days of my Life.*

The meaning is: When they presented me to Baptism, they promised in my Name, That I should obey God's Will, in *avoiding* all those things which he hath *forbidden* me; and in *performing* all those things he hath *commanded* me: And to do this, not for a day only, or a year, but *all the days of my Life.*

Thus for instance, 'Tis God's Will and Commandment that I should be Sober, Temperate, Chast, Pure, Just and Upright; Repent of, and Reform from my Sins; believe in Christ; be a very charitable Person. That I should be meek, humble and peaceable; self-denying and mortified; fear him, love him above all things, trust in him, be patient in Afflictions, submitting to his Will and to his Wisdom; attend upon his Ordinances, attend upon his Word, attend upon Prayer, attend upon his holy Sacraments, and perform all other parts and instances of my Duty to God, to my self, and Neighbour. This is to keep his holy Will and Commandments.

So that they who presented me to Baptism, and charitably brought me to be received into Christ's Church by it, promised (in summ) these things in my Name.

1. That I should renounce the World, the Flesh, and the Devil, so as by neither of them to be lead to any known Sin.
2. That I should believe the Christian Religion, and live according to that belief.
3. That I should give God one short life of Love and Obedience, in sincerely (though imperfectly) doing what he has commanded.

As

As they promised this in my Name *before* I was baptized, so I am now to keep it *afterwards*; that after death I may enjoy the Promises of God (which he has made me upon these three Conditions) in a joyful Resurrection, and an eternal Life of Glory.

Question.

Dost thou not think that thou art bound, &c. .

Answer.

Yes verily: and by God's help so I will, &c.

THE meaning is: As they promised these things in my name (or for me) when I was an Infant, and could promise nothing for my self; so I do now heartily own them all, and take them intirely upon my self.

1. I will and do renounce what they promised in my name to renounce.

2. I will, and do believe firmly, what they promised in my Name I should believe.

3. I will ever (by divine aid) keep that holy Will, and those Commandments of my God and Saviour, which they promised in my Name I should.

And I bless God that he hath in his infinite Love to me, and Compassion to my Soul, called me to this hope, this great hope of being saved when I die: And I earnestly beg his Grace, that I may continue in this Faith, this Hope, this Love, and this Obedience, till the end of my Life; till I change Worlds, and come up to him.

S E C T II. *Of the Creed.*

Catechist.

R Chearse the Articles of thy Belief.

Answer.

I believe in God the Father, &c.

A R T I-

ARTICLE I.

I believe in God the Father Almighty, maker of Heaven and Earth.

THE meaning is: I do profess, that I really believe there is an infinitely knowing, just, powerful, holy, wise, good, and merciful Spirit, whom we call God, that has been for ever, and shall be for ever; that he is eternal, unchangeable, omnipresent, or every where present; omnipotent, or able to do all things; who gave being to all things, and received his Being from none: That he orders all things in this lower World by his Providence; that being omniscient, he knows every Man's Thoughts, Words and Actions.

I firmly believe that this Almighty God, who is the Father of our Lord Jesus Christ (and through Christ of all the Faithful) did make Heaven and Earth, the World, and all things in it, seen and unseen, out of nothing; and by his Word only. And thus I believe in God.

ARTICLE II.

And in Jesus Christ his only Son our Lord.

THE meaning is: I do solemnly profess to believe firmly Jesus Christ my Lord, to be the Son of God; to be both God and Man. That he is the Son of God by eternal Generation, who did from Eternity derive his Godhead from the Father. As Man he is the Son of God, being conceived by the Spirit of God alone. So that as he was God from all Ages, so being born of a Woman, he was made Man for me, and my Salvation. I believe there is no other Name under Heaven by which we must be saved, but Jesus Christ. Who though he be Lord of all things by right of the First Creation, and constant preservation of them, yet he is more peculiarly the Lord of us, who by Faith are consecrated to his Service. That (as God) by the work of Creation, he is the Lord that made me. That (as God and Man) by the work of Redemption, he is the Lord that bought me. That he came from Heaven to visit us in great Humility, and died to satisfy God's Justice for our Sins.

I do

I do believe this Holy Jesus (who is both God and Man to be, and do in all humility and thankfulness, love and obedience, take him for my Saviour, my Advocate, my Redeemer, and my Lord. And thus I believe in Jesus Christ

ARTICLE III.

Who was conceived by the Holy Ghost, Born of the Virgin Mary.

THE meaning is: I do declare that I stedfastly believe, That this holy Jesus my Saivour, when he was pleased to become Man for me, was not conceived as other Men are, but after a miraculous manner, by the immediate and only Power of the Holy Ghost, or Holy Spirit of God; was conceived in the Womb of a vertuous and holy, blessed and pure Virgin, known by the name of Mary. Who being espoused to Joseph of Nazareth, was (yet) before and after her Espousals, a pure and unspotted Virgin: Who after the natural Time of other Women, brought forth the holy Infant, the only begotten Son of God: who was still God as well as an Infant.

His holy Mother, still a most pure and immaculate Virgin: A Virgin who was of the House and Lineage of David, he being therefore called the Son of David.

And I Adore the infinite Wisdom of God, who caused him to be born without the least shadow of Original Corruption, who was to deliver us from the guilt of Sin.

I Adore the infinite Wisdom of God, who caused his Conception and Nativity to be perfectly Immaculate; that so being without Sin himself, he might be a fit Sacrifice to atone for us Sinners.

And I Adore the infinite Wisdom of God; who was pleased to order that he should be both God and Man, who was to be the Mediator between God and Man; and to reconcile God and Man. And thus I believe he was conceived by the Holy Ghost, born of the Virgin Mary.

ART L

ARTICLE IV.

Suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell;

THE meaning is: I do declare that I do assent to this as an undoubted Truth, and firmly believe, that Jesus Christ my Saviour, who was both God and Man, having published his Gospel among the Jews, he was accused by them out of meer Malice, and brought before a Man called Pontius Pilate, who was the Roman Governor of the Country where Christ lived; which was *Judea*. With Grief and Love I profess to believe, that they [the Jews] tumultuously prevailed with *Pilate* to sentence him to Death, though he declared he found no fault in him.

The Death which he sentenced him to, was, that most shameful, painful, and accursed Death on the *Cross*.

Before that Sentence was executed, the Jewish Rabble and the Roman Soldiers, mocked, spit upon, buffeted, scourged, and most vilely abused him.

I declare with Grief and Love, that I believe this my Saviour was *Crucified* for me; that is, that his Hands and Feet were nailed to a Cross till he died I believe firmly, that he *Died* as other Men; and the reason of it was, that he might reconcile the World to his Father, and become a Sacrifice for all our Sins; or, that he might reconcile the Divine Justice and Mercy together; that, *as Man*, he was to die to suffer in our stead; *as God*, he was to merit and make Satisfaction for our Sins; and thus he became an infinite Satisfaction to an infinite Justice.

I entirely believe, that when he had given up the Ghost and was dead, that his dead Body was by *Joseph of Arimathea*, wrapped in fine Linen, and buried in a new Tomb: I believe, that he being dead, and his Soul separated from his Body, that he continued in the State of Separation (or in the State of the Dead) for a time, and though between the time that he died, and the third Day on which he rose again, he did descend into Hell, 'twas not to suffer any thing there, but to triumph over the Devil in his own Kingdom, and Quarters; and to shew him the Victory he had got over him: To break the Iron Bars of these lower Prisons, that they might open and shut for ever after

D

only,

only at his Command. And thus I believe, That *he suffered under Pontius Pilate, was Crucified, dead and buried, and descended into Hell.*

ARTICLE V.

The third Day he rose again from the dead,

THE meaning is: I do solemnly profess, That I assent to this as an undoubted Truth, that Jesus Christ our Saviour, though he was crucified and died for our Sins, and by his Death had overcome Death, did not continue long in the State of Death; for his Soul was separated from his Body, and his Body lay in the Grave but till the Third Day.

Upon the *Third Day* after he was buried (reckoning that very Day on which he was buried for the First) he, by his own infinite Power, as he was God, did revive, and raise himself, by uniting the same Soul to the same Body, and opened his Grave, and came out of it, and openly shewed himself alive; for he conversed with his Disciples for the space of Forty Days, after he arose from the Grave, till he went away to Heaven. And thus *I believe that the Third Day he arose again from the Dead.*

ARTICLE VI.

He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.

THE meaning is: I do firmly believe, that our dearest Lord, after he rose out of the Grave, stayed on Earth for the space of Forty Days. In which time he ordered his Disciples how they should preach the Gospel, and govern the Church, and promised them the Holy Ghost.

At the End of the Forty Days, he walks with them a Mile or Two out of the City of Jerusalem; and when he had blessed them, there comes down a Cloud, and in the sight of them all, *carried him through the Air into Heaven*; where he now sits to prepare a place for us, and intercedes to God for all faithful penitent Sinners.

I believe *he sits at God's right hand*; that is, that he is there exalted to the greatest Power and Glory. Not that God has Hands as we have; for God is a Spirit, and a Spirit has no Hands as we have. But, as with us, the right Hand

Hand is a Place of Honour, so I am fully perswaded that Jesus Christ is exalted in Heaven to the greatest Honour, Power and Glory; and there pleads and mediates with God for all those that believe in him, repent of their Disobediencies, and live a New and Christian Life. And thus I believe that *he ascended into Heaven, and sitteth at the right Hand of God.*

A R T I C L E VII.

From thence he shall come to judge the quick and the dead.

THE meaning is: I do freely and fully assent to this as an undoubted Truth, That Jesus Christ, who is both God and Man, at the End of the World, shall certainly come again with Power and great Glory, from the same Heaven into which he ascended, attended by his Holy Angels, to Judge all Mankind, according as they have lived here; That every Eye shall see him, and they that pierced his Hands and Feet, shall behold his Majesty, his Terrour and his Glory.

I believe that (the World being dissolved, and the Earth and all things thereon, being burnt up) the Lord Jesus shall sit in the Air in a Glorious Throne, and shall *judge the quick*, that is, all those that shall be alive at his Coming; *and the dead*, that is, all those that were dead before, since the World began. That the Records of their Conscience shall be laid open; that is, all that ever they thought, or spake, or did, shall be brought to their Memory.

I believe firmly, That he will judge them Righteously; and them that have lived unholily, irreligiously, and died impenitently, he shall sentence to eternal Darkness: But them that have believed in him, repented of, and reformed their Sins, and lived holy and good lives, he shall adjudge to dwell with him in Heaven and Happiness for ever. And thus I believe *he shall come to judge the quick and the dead.*

A R T I C L E VIII.

I believe in the Holy Ghost.

THE meaning is: I firmly believe, That the Third Person in the adorable Trinity the Holy Ghost [or Holy Spirit] is God, as well as the Father and the Son. I believe

believe him to be a Person distinct from both the Father and the Son, eternally proceeding from both, and equally sent by both, and joint Author with both, of our Salvation: That though these are Three Persons, yet are they but One God; and though this cannot be fully understood in this World, yet I believe it firmly.

I believe, That as God the Father created me, and God the Son redeemed me; so this God, the Holy Ghost, or Holy Spirit, sanctifies me; offers me his Grace and Assistance to do the Will of God; is my Comforter, and always 'tis he that puts into my Mind good Desires, and pious Purposes. So that I believe intirely, that he is not only of perfect Holiness in himself, but also that he is the immediate Cause of all Holiness in us; that by him all the Servants of God are enabled to do all things necessary to Salvation, which by the force of Nature they cannot do: That 'tis he who enlightens our Understandings, sanctifies our Will, orders and commands our Affections; that 'tis by his Assistances imparted to us, that we speak, or do any thing of our Duty.

Thus I believe God the Father, God the Son, and God the Holy Ghost, not to be Three Gods; but Three Persons, and but One God: And though I shall never in this Life, fully comprehend this Mystery of the Trinity, yet I firmly believe it.

And thus I believe in the Holy Ghost.

ARTICLE IX.

I believe the Holy Catholick Church; The Communion of Saints,

THE meaning is: I do freely profess to believe, That Jesus Christ did, by the Preaching of the Apostles, gather unto himself a Church, consisting of Thousands of believing Persons, to which he daily added such as should be saved, and will successively and daily add to the same, to the End of the World. That this Catholick (that is Universal) Church, is the Corporation, or general Family of all true Believers: Or, that Body or Society of Persons that profess Christ and his Gospel; and is governed and continued under Bishops and Pastors lawfully called to that Office; by whom the Word and Sacraments

ments are duly Preach'd; and administer'd under Christ their Head.

I firmly believe this Church of Christ to be *One, Holy, and Catholick*. *One*, in respect of our Faith; *One*, in respect of the Sacraments; *One*, in respect of being guided and directed by the same Spirit; *One*, in respect of One and the same Head, Christ Jesus; and *One*, in respect of the same Hope of Glory and Immortality. *Holy*, in respect of its Head, the Holy Jesus; *Holy* by baptismal Dedication; *Holy*, in respect of its Design and End; *Holy*, in respect of the Holy Offices performed in it, all which tend to produce Holiness; and *Holy*, in respect of its Calling, Profession and Hope. *Catholick* in respect of that *Catholick* Faith, Truth, and Doctrine which it teaches. *Catholick*, or Universal, in respect of that Universal Obedience, which it obligeth all Men to. *Catholick*, in respect of time, that is, it shall universally be continued to all Ages to the End of the World. *Catholick*, or Universal, because 'tis made up of all the particular Churches in the World. *Catholick*, in respect of that Universal War, which it always is to hold against all its Ghostly Enemies. *Catholick*, or Universal in this Sense, that it is not limited or confined to one Nation, as the Church of the *Jews* was, but by the Command and Appointment of Christ, to be spread abroad, and gathered from all Nations under Heaven.

I believe, That of this *Catholick* Church, part is on Earth, and part in Heaven; that is, the Saints departed are the triumphant part of the Church; and all true Believers, Lovers and Obeyers of Jesus, are the Church Militant.

And, as I ever desire to be a Member of this Holy *Catholick* Church, so I believe there is and ought to be a *Communion of Saints* in it; that is, a Society or Fellowship one with another, in all Holy Things: As all Saints on Earth, or all true Believers, have in common One God, One Christ, One Holy Spirit; One Lord, One Faith, One Baptism: So I believe they ever did and ought to keep up a Holy Fellowship or Society with each other, in all the common Christian offices and duties, in Faith, in professing the Gospel, in hearing the Word, in receiving the Sacraments, in Charity and doing good to each other, and in all common Chri-

stian offices of Piety and Devotion. And I fully am persuaded that while the Saints, or true Believers on Earth do thus stedfastly keep up this Communion with each other in all holy things; in Faith and Worship, Love and Obedience, they all have a *Communion* or Fellowship with the Blessed Trinity, with the holy Angels, and with the Saints departed.

So that as I am a Member of Christ's *Catholick* or Universal Church, so I ever desire to keep *Communion* or Fellowship with them in all Holy things, and that as Christ is our Common Head, and we his Members, and I never withdrawing my self from this Communion; so, my Faith may be accepted with theirs; my Prayers offered up with theirs; my profession of the Gospel may appear with theirs; my Duty, Love, and Obedience may be accepted with theirs, in the Day of the Lord Jesus. And thus I believe *the Holy Catholick Church, the Communion of Saints.*

ARTICLE. X.

The Forgiveness of Sins.

THE meaning is: I believe that whereas every Sin, whether of Thought, Word, or Action is a transgression of the Law of God, and for every transgression the Sinner is liable to Eternal Punishment, by the infinite Justice of God: Yet that God in his unspeakable Mercy, gave his Son Jesus, and the Son gave himself, to become a Surety for this Debt of ours, and did offer up himself a Sacrifice, by his Death, to God's Justice, and a satisfaction for us.

Thus reconciling God's punishing *Justice* with his pardoning *Mercy*. Provided, that a Sinner, who had chosen amiss, chosen the ways of Sin and Death, would in Faith, and with Repentance and new Obedience, turn seasonably to God, and chuse better.

I firmly believe the first remission is obtained by the Holy Sacrament of Baptism: All original and actual Sin, being there washed away, to every one that duly partakes of that Sacrament.

But whereas, alas! 'tis too true we have some way or other stained the white Robes which we had put on, when we came from the waters of Baptism; and because every disobedience since, is a recession, or going back from our
Baptismal

Baptismal Purity ; for all such Sins, God in much Mercy through the death of Jesus hath given us the Covenant of Repentance. Which, being but this ; a turning from Sin to God, a lasting durable state of new Life and Reformation ; he has promised through the Merits and the Death of Jesus, that if I have but this to offer up to him, from a sincere and contrite Heart, it shall be accepted to my Pardon and Forgiveness ; and he will be reconciled to me. And thus I believe *the Forgiveness of Sins.*

ARTICLE XI.

The Resurrection of the Body,

THE meaning is: I do profess solemnly that I am fully perswaded of this infallible truth, That as 'tis appointed for all Men once to die, so 'tis determined that all Men shall arise from Death. That the Souls separated, or parted from our Bodies, are in the Hand of God and live ; That the Bodies of the Dead, although turned to dust, mouldered into ashes, consum'd in flames, or swallowed up of the waters, devoured by beasts, or fishes, or any way scattered, shall be gathered together again ; all the scattered dust pack'd together, and in an instant be revived and come alive, by the Soul's being united to it again. The same Flesh which died shall live, the same Body which fell shall rise ; the same Soul infallibly be united to the same Body. So that though the Soul and Body are parted asunder by Death, yet at the last day they shall be joined together, at the Resurrection, and shall no more be parted.

And this Resurrection I firmly believe shall be Universal ; of all Mankind, no Man shall be left in the Grave, or Dead, That this shall be at the end of the World, when Christ shall come to Judgment, when the Trump shall sound, or when the Arch-Angel shall lift up his Voice like a Trumpet ; the just and unjust, shall both arise out of their Graves and live : The Just shall rise to the Resurrection of Life, and the Unjust to the Resurrection of Damnation. And thus I believe *the Resurrection of the Body.*

ARTICLE XII.

And the Life Everlasting. Amen.

THE meaning is: I do freely declare that I believe this to be an undoubted Truth, That besides this Life here in this World, which is but for a short time, there shall be another Life in the other World, which shall last for ever. I firmly believe that after this finite Life here is over, and the Soul departed, and the Body dead, that the Soul still lives, and shall live for ever; and after the Resurrection, the Body shall live also, and both shall live together for Eternity: The Soul and Body of the unbelievers, disobedient, and impenitent, shall live for ever, and be Partners with the Devil and his accursed Spirits in Hell: And that the Souls and Bodies of the Righteous after the Resurrection, and after their Sentence, shall enter into the fulness of their Master's Joy, beyond all possibility of Sin, and Sorrow, suffering and temptation, doubts or scruples, fears or dangers; where they shall have their Understandings clarified and enriched; where the Will shall be satisfied; where the Affections shall be all Love, and all Joy; where they shall securely and peaceably possess all that they breathed after, panted, sighed and languish'd for here; and enjoy it, not for Years or Ages, but for all Eternity.

Amen.

THE meaning of that Word at the end of the Creed, is;

I do declare that I do stedfastly believe all this, and desire to live accordingly.

Question.

What dost thou chiefly learn in these Articles, &c.

Answer.

First. I learn to believe in God the Father, &c.

THE meaning is: I do according to this my confession of Faith, firmly, and as I hope to see the Face of God, believe in God the Father, who is the first Person of the adorable Trinity; who created me and all Men, who made the whole World, and all Things therein, out of nothing.

Secondly,

Secondly, I do likewise firmly believe in God the Son, Jesus Christ my Saviour, who is the second Person of the Adorable Trinity: Perfect God, and perfect Man, equal to the Father as touching his Godhead, but inferiour to the Father as touching his Manhood; who redeemed me and all Men, by his Death, and who has satisfied God's Justice for my Sins, upon my Faith and my Repentance; my future Love and Obedience.

Thirdly, I do also firmly believe in God the Holy Ghost, [or holy Spirit] who is the third Person of the adorable Trinity; who proceeds from the Father and the Son, and is co-equal, and co-eternal with them. It is he who is my Guide, my Sanctifier, my Comforter; who puts into my Mind good desires, pious purposes, and devout resolutions; who offers me his Grace and Assistance, to do God's Will, so truly, that he is said to be grieved when I refuse it.

And although I cannot fully understand in this Life how these three Persons can be but one God; yet I do fully and firmly assent to it as an undoubted truth, that it is so; without which Belief I cannot hope for Salvation.

S E C T. III.

Of the Commandments.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments, tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

The same which God spake in the twentieth, &c.

I. COMMANDMENT.

Thou shalt have no other Gods but me.

Duties commanded.

THE meaning is: Thou shalt acknowledge but one God, and that there is none besides him. Thou shalt so acknowledge me to be the only true God, as to *Love* me above all things, to *Fear* me above all things, that is, to be afraid to offend me: To pay a *Reverential Love* and awful *Fear*, to none (as God) besides me: And to no Man equally with me. Thou shalt so acknowledge me to be God, as to *hope* in me: That is, comfortably to hope for my *Promises*, whilst thou sincerely performest the *Conditions*.

As I am God, thou shalt in all humility submit to my *Will*, in doing and suffering it: that is, by *Obedience* or *Patience*. Thou shalt *trust* in me as God: that is, thou shalt so rely on me, and my *Providence* in all needs and dangers, as never to seek to deliver thy self out of them, by any unjust or unlawful means.

Thou shalt so acknowledge me to be God, as to *Honour* me: that is, alway to carry within thee that awful regard and reverence, which is due from a Creature to his Creator.

As God; thou shalt pay me that *Worship* which is due from a Creature to his Creator. Thou shalt pay this *Worship* both in Soul and Body; in the Soul by Prayer, and in the Body by approaching to me in those humble and reverent gestures, as may best express the inward humility of the Soul.

All thy breaches of the Commands of me thy God, thou shalt repent of; thou shalt shew the truth of thy Love By thy *Obedience*; and the truth of thy Repentance, by thy *Reformation*.

Sins forbidden. So that they sin against this Commandment, who are Atheists, that is who deny, dis-believe, or doubt the being of God.

Or, who have more Gods than one, (for though the adorable Trinity, Father, Son, and Holy-Ghost, are three in Person, yet they are but one God.)

Or, who pay that *Worship* which is due to God, to any Creature, whether Saint or Angel. Or

Or, who love themselves, or any of the Creatures, inordinately, or equally with God.

Or, who despise or neglect any of his Commands.

Or, who make contracts with the Devil, or use any Conversation with him : Who have recourse to Witches, or Conjurers, either to recover Health, or things lost.

Or, who use Charms, Spells, superstitious Words, or superstitious Customs, either to cure Diseases, or to recover stolen Goods, or to enquire into Secrets.

Or, who are wilfully ignorant of his Laws, and his Commands.

Or, who take to themselves the glory of any Action, or Power, or Excellency that is in them, and do not give the Glory to God.

Or, who dis-believe any one Article of the Creed.

Or, who dis-believe any part of the Holy Scripture, or put false Interpretations upon it, to serve their own ends and purposes.

Or, who are passionate and earnest in the things of this World, and cold and indifferent in the things of God, and of Religion.

Or, who are Hypocrites in Religion, or make Religion serve ill ends ; who do good to evil purposes ; or evil to good purposes.

Or, who blaspheme God ; who think or speak dishonourably of him ; who repine and murmur against him.

Or, who believe him so little, as not to look upon him to be present every where, and not to be a Witness to all their Thoughts, Words and Actions.

Or, who believe him so little, as not to be devout in his Worship, obedient to his Commands, and penitent for every breach of them.

In short, all those Thoughts, Words, or Actions of ours, which are contrary to our Belief of him ; to our Love of him ; to our Fear of him ; to our Hope in him ; to our submission to his Will ; to our Trust in him ; to his Reverence and Honour ; to his Worship, or to our Repentance for any disobedience to him, are here forbidden us.

So that here if we seriously consider (as we ought) what is enjoined us in this Commandment, and what is forbidden in

it, and then reflecting upon our own Lives, find any of the duties of it neglected by us, or any of the Sins against it sadly adventured on by us in Thought, Word, or Action; how affectionately should we say with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law: That is, Lord, pity and pardon all our past breaches of this Commandment; and so incline our Hearts to Love and Obedience for the future, that by thy Grace we may very sincerely and acceptably keep this Law of thine for the remainder of our days.

II. COMMANDMENT.

Thou shalt not make to thy self any graven Image, &c.

THE meaning is: That as we are to take the true God for our only God, so we are not to make or frame any Image, or Picture of the Godhead: Any Image by which to represent the shape of the invisible God, or to fanſie any likeness to him.

We are by no means to Worship any Image so made. That is, any pretended Image of the true God, the Idols of false Gods, or the true God by an Image.

Sins forbidden. Thou shalt not pay that Worship which is due to him, to any Creature. So neither shalt thou neglect the Worship of him the true God; or prophane, or abuse, or dis-esteem any thing that belongs, or relates to his Worship; or behave thy self carelessly, irreverently, or indecently in it.

So that as these things are forbidden, so we are here commanded, to worship God in Spirit and in Truth.

Duties commanded. To believe him to be a Spirit, or Spiritual substance, without any visible form or shape; and therefore not to be represented by an Image, or Picture, or Resemblance.

We are here commanded to worship the true God in all the substantial and eternal parts of his Worship; as Prayer, hearing of the Word, attendance on the Sacraments, and all other Ordinances of his.

We are here commanded not only to Worship him in the substantial Parts of his Worship, but to do it with all

all Humiliation, and lowly Reverence, both of Soul and Body.

To have a due regard and esteem for those lawful Ceremonies, and pious Appointments of the Church, which are for Decency, Order and Edification, in the Worship of the true God.

To have a due Respect, and reverential Love, for all things, all Places and Persons, set apart for the Uses of God's Worship.

And to dissuade us from Idolatry, or Image-worship, and to incline us to his Obedience, he in this Commandment, declares, That he is Jealous of his Honour and his Worship: He will not permit or allow it to be given to any other. He will admit no sharers, or partners with him in his worship, any more than a Husband or Wife will admit, a Co-partner in the Bed.

God declares further, That he will visit, *Visiting the* that is, *punish* the Offenders. So that, though *Sins of the* he will undoubtedly punish all impenitent *Fathers, &c.* Transgressors of any other Commandment, yet he has most expressly threatned it to the breakers of *this*. Threatned, not only eternal punishment to the Prophane or Idolatrous Persons themselves, but also temporal Afflictions to their Posterity in this Life, as we find verified in some of the Kings of Israel, and the Kings of Judah.

Here it may be asked, Will God condemn eternally the Son of an Idolatrous or Prophane Father? If the Idolater pay Divine Worship to an Image, or his Idol; rob God of his Worship, and so be said to hate him, shall the Son suffer the sorrows of Eternal Damnation for this? I answer, No. For (*Exek. xvij. 20.*) *The Soul that sinneth, it shall die: the Son shall not bear the iniquity of the Father; neither shall the Father bear the iniquity of the Son.*

Well, but how then does God Visit the Sins of idolatrous, prophane Fathers, upon the Children?

Why he (often) does it with Temporal Punishments, or Afflictions on them in this Life: but not with eternal, unless they follow the steps of their wicked, Idolatrous Fathers, and continue in their Father's Sins. So that, as our Fore-father's Idolatry, Prophaneness, and Irreligion will

will bring down on us no eternal Punishments in another World, so may the Children (often) remove the Punishment and the Curse even in this Life, if they renounce those Iniquities; disavow them; disapprove them; be humbled for them; and sue for Pardon; and take care not to be led by the Example; and make Satisfaction and recompence for any visible, plain, and known Injustice of theirs.

This shall take away even the Temporal Punishment in this Life too, from the Children of prophane, idolatrous Fathers; for he spares the Children that Repent. One thing more is observable in this Commandment, that whereas God doth sometimes punish the Children of Idolatrous Fathers in this Life, with Temporal Punishments, unto Three or Four Generations; yet does he shew his Mercy to Thousands of them that Love and Obey him. By which it plainly appears, that he is more inclined and bent to shew Mercy than Severity: his Love is more diffusive than his Anger.

If now we consider (as we ought) what 'tis that is injoined us in this Commandment, and what 'tis that is forbidden in it; and then, reflecting upon our own Lives, find any of the Duties of it neglected by us, or any of the Sins against it sadly adventured on by us, in Thought, Word or Action; how affectionately should we say with the Church, Lord have Mercy upon us, and incline our Hearts to keep this Law? That is, Lord pity and pardon all our past Breaches of this Commandment, and so incline our Hearts to Love and Obedience for the future, that by thy Grace we may very sincerely and acceptably keep this Law of thine for the remainder of our Days.

III. COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord, &c.

Sins forbidden. **T**HE meaning is: Thou shalt not forswear thy self; or, be guilty of the dreadful Sin of Perjury: And this, either by affirming upon Oath what is untrue; or by affirming upon Oath what is uncertain, unknown to thee, and doubtful; or, by breaking [or not keeping] a lawful Oath.

Thou shalt not swear rashly, vainly and prophanelly, in common

common Discourse; either by God, or any Creature; or by the Blood, Death, or Wounds of Jesus; or any other Oath whatever.

Thou shalt not take any Oath of thy self, or swear, unless called to it by Authority; no promissory Oath (especially) or Oath by which thou dost promise any thing, shall be taken by thee, of thy own accord: For the Communication of a Christian should be *Yea, yea, and Nay, nay.*

Thou shalt not contentedly and patiently endure to hear the Name of God dishonoured by Oaths, Blasphemies, or otherwise.

Thou shalt by no means entertain, any murmuring, unkind, or irreverent Thoughts of God.

Thou shalt not mention the name of thy God and Saviour irreverently, wantonly, vainly, and for every trifle: Thou shalt not mention it without just and solemn Occasion; much less in telling Fortunes, in Lots, Jests and Charms. Thou shalt not Blaspheme or *Curse* God, or Repine and Murmur against him, or *Curse* any Creature by him. Thou shalt not prophane any thing dedicated to the Honour of his Name: As, holy Churches, holy Utensils of the Church, holy Customs, holy Sacraments. Thou shalt make no unlawful, rash Vows; neither shalt thou break a lawful Vow.

As these things are forbidden in this Commandment, so are we commanded in it

To magnifie, exalt, and glorifie the Holy Name of God: *Duties commanded.*

(1) In Thought, by thinking reverently of him. (2.) In Word, by speaking reverently of him and his Attributes; by Praises and Thanksgivings. (3.) In our Actions, by a holy Conversation.

To perform all our faithful Promises and Vows.

To use the Name of God with a religious Reverence and Awe, whenever we are called to a lawful Oath.

To have a due regard for all *Things, Persons and Places*, that have his Name and Stamp upon them.

To perform carefully and conscionably all our lawful Oaths And among our Vows, faithfully to perform our Baptismal Vow; and all our repeated Vows of amendment; that so we may not name the Name of Christ in vain.

So

So that if we consider (as we ought) what 'tis that is enjoined us in this Commandment, and what is forbidden in it; and then reflecting upon our own lives, find any of the Duties of it neglected by us; or any of the Sins against it sadly adventured on, in Thought, Word or Action; how affectionately should we say with the Church, Lord have Mercy upon us, and incline our Hearts to keep this Law? That is, Lord, pity and pardon all our past Breaches of this Commandment, and so incline our Hearts to Love and Obedience for the future; that, by thy Grace, we may very sincerely and acceptably keep this Law of thine, for the remainder of our Days.

IV. COMMANDMENT.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do, &c.

Duties commanded.

THE meaning is; Thou shalt set apart some Portions of thy time for the publick Offices of Religion, and the Glorification of God.

That if God, or his holy Church, have appointed One Day in Seven for religious Purposes; we are carefully to employ it to these Uses.

That as the Jews kept the Seventh Day by divine Command, in memory of the Creation; so we Christians are to keep Holy the First Day of the Week (or Lord's Day) from Apostolical Practice, in memory of our Lord's Resurrection, and our Redemption.

That this Day be spent in holy Offices, religious Duties, in publick and private Worship; in all Actions, (1.) Of Piety. (2.) Of Charity.

I. Of Piety: As (1.) in frequenting the Assemblies of the Saints.

(2.) In Attendance on the Word, in reading or hearing it read, preach'd or expounded to us. That we may have leisure, and ease, and freedom from the distractions of the World with Tranquillity of Mind, to hear our Lord speak to us from thence, and acquaint us with his Will: and upon what Conditions we may be admitted to him.

(3.) In

(3.) In attendancē on the Sacraments: in having leisure for the receiving those Tokens and Pledges of the divine Love to us.

(4.) In Catechising, or Instructing those under our Charge.

(5.) In pious Conferences, and devout Meditations.

(6.) In Praises and Thanksgivings to the sacred Name of God: Beginning that blest'd Imployment here below, which shall be continued, perfected and compleated in the Mansions of Eternity above.

(7.) In stating Doubts and Scruples, to the Guides of Souls, and desiring Peace and Satisfaction.

(8.) To reflect on and consider the great Works of the eternal God: The great Work of the Creation of the World; and the greater Work of the Redemption of it, and the Resurrection of our Saviour.

II. In Actions of *Mercy and Charity*, according to our Abilities and Opportunities: As, (1.) To reconcile Differences (2.) To provide for the Necessities of the Poor and Needy. (3.) To visit the Sick. (4.) To give ease and rest to our Servants, and refreshment from their ordinary Labours. Nay, to give ease to our very Cattle, is a Mercy to them (5.) To provoke one another to good Works. (6.) To reprove, exhort, and edifie one another in Love. To do these or any other instances of Mercy and Charity, is a proper Work of the Lord's Day.

That the *Fasts and Festivals* of the Church, should in some measure be attended to, and observed by us, as she prescribes; has always been esteemed fit to be reduced to this Commandment.

That we on the Lord's Day rest from all Desires, Lusts, Words, Works and Pleasures, which are our own. I mean, proceeding from our corrupt Nature, and which are not seasoned with Grace, that so we may on the *Lord's Day* keep a truly *Spiritual Sabbath*.

And lastly, Devoutly then to remember this our Christian *Sabbath*, is but a Type; that is, a Figure or shadowing out of that *eternal Rest and Sabbath* which we expect in Heaven.

This being commanded, what we are forbidden in it, is,

To

Sins forbidden. To do, or, compel, or cause others to do any servile Works on this Day, except Works of Necessity or Charity, Decency or Mercy.

To put no difference between this, and the common Days of the Week.

All Judaizing Severity is to be laid aside by us Christians; that is, we being delivered from the Rigour (though not the Piety) of the *Jewish Sabbath*, are not so to observe it, as if Works of Necessity, Mercy, Decency and Charity, were not to be done by us, on it.

We are forbidden to spend it in Idleness and Wantonness, in Sleep and Recreations (or any part of it in unlawful Recreations) in Vanity and Folly, Gluttony or Drunkenness, Drowsiness and Inconsideration, Worldly-mindedness and Lust, Sin and Iniquity.

To refuse to come to the publick Assemblies; or neglect the Duties of the Day, publick or Private.

To Buy, or Sell, or Travel; to manage Business, or any worldly Undertaking and Employment without Necessity.

It has ever been accounted by the Church, unfit (if not unlawful) to Fast upon the Lord's-Day.

Superiors are not to suffer those under their Authority, to be absent from, and neglect holy Duties, nor to refuse to allow them liberty, time, and leisure for them.

If we now consider (as we ought) what 'tis that is enjoined us in this Commandment, and what 'tis that is forbidden in it; and then reflecting upon our own lives, find any of the Duties of it neglected by us, in Thought, Word or Action; how affectionately should we say with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law? That is, Lord, pity and pardon all our past Breaches of this Commandment, and so incline our Hearts to Love and Obedience for the future; that, by thy Grace, we may very sincerely and acceptably keep this Law of thine, for the remainder of our Days.

But before we pass from this Fourth Commandment, it may not be amiss, to touch upon the Reasons of the Change of the Jewish Seventh Day, into the Christian Lord's Day, the First Day of the Week.

This Precept of keeping Holy the Seventh Day, or Sabbath, is partly Ceremonial, and partly Moral. Now the Ceremonial part of the Jewish Law is done away, but the Moral part

part of it is confirmed, perfected and compleated by the Gospel.

The *Ceremonial* part of this Commandment was, that God be publickly worshipped precisely on the Jewish Sabbath, or the Seventh Day.

The *Moral* part of it is, That a certain and determined time be set out for the publick Worship of the Eternal God : And divine Love and Gratitude in us Christians, should engage us not to come behind the *Jews* in the return of our solemn Days of publick Worship. Nay, Equity requires we should set out One Day in the Week, to the more immediate Glorification of God, and our religious Duties.

So that the Jewish Sabbath being abolished ; as they kept the Seventh Day in memory of the Creation, so the Apostles, and the Primitive Church, and all Ages of it since, kept the First Day of the Week, in memory of our Lord's Resurrection, and our Redemption.

For, as the Redemption of the World was a greater Mercy than the Creation of it ; and as God rested from his Labours of the *Creation* on the Seventh Day, and our Saviour rested from his Labours of the *New Creation*, or his Labours of our Redemption, on the First Day of the Week, when he rose from the Dead ; so the Apostles, and the Church in all Ages since, have set apart the First Day of the Week (as the *Jews* were to set apart the Seventh) for the peculiar Worship, and Service, and Glorification of God.

That our Lord rose from the Dead upon the First Day of the Week, we see *St. John* xx. That the Disciples assembled together on the First Day of the Week, we are told *St. John* xx. 19. That *St. Paul* preached, and the Disciples met to break Bread ; that is, to receive the Sacrament, on the First Day of the Week, we read *Acts* xx. 7. That the Holy Ghost descended on the Apostles on the First Day of the Week, is certain, *Acts* ij. 1. And that *St. John* expressly calls it the Lord's-day, we read, *Rev.* i. 10.

So that as the Moral Equity of the Commandment (as well as divine Love and Gratitude) obliges us to set apart One Day in Seven for a holy Rest, and for religious Purposes ; so by the Practice of the Apostles, and all following

ing Ages of the Church, the First Day of the Week was substituted in the room of the Jewish Sabbath; which compared with the Scriptures before-mentioned, it is sufficient to warrant our Practice.

So that, to sum up the whole; They [the Jews] celebrated the Seventh Day by *divine Command*; we, the First Day, by *Apostolical Practice*. They the Seventh Day, or last Day of the Week, under the *Law of Moses*; we, the First Day of the Week, by *divine Law*, under the *Gospel*. Their Seventh Day, or Sabbath, was Blessed and Sanctified by the *Lord's command*; our First Day was blessed and Sanctified by our *Lord's Resurrection*. Their Seventh Day was Hallowed by God's resting on it from the *Works of the Creation*; our First Day was Hallowed by our Lord's resting on it from the *Works of the New-Creation*, when he arose from the Grave.

Their Seventh Day was kept by them, in memory of the great Work of the *Creation* of the World; our First Day kept by us in memory of the greater work of it's *Redemption*. Their Seventh Day called the *Lord's Sabbath*, *Lev. xxij. 38.* and elsewhere in the Old Testament; our First Day called the *Lord's Day* in the New, *Rev. i. 10.*

[*As for any distinct Text in the Gospel for Christ's Abrogating the Judaical Sabbath, there is no more reason to expect it, than the like for Sacrifices; or Circumcision, or the Judaical Priesthood. Vid. Dr. Hammond in St. Matthew xii. 8. a.*]

V. C O M M A N D M E N T.

Honour thy Father and thy Mother, that thy days may be long, &c.

*Duties com-
manded.*

THE meaning is: Thou shalt pay a due Respect, and Love, and Reverence, in Heart, in outward Speech and Behaviour to all Superiors.

Thou shalt Reverence, and Honour, and Love, and Pray for thy Natural Parents, thy Father and Mother. Thou shalt obey their lawful and just Commands; and support them in their Needs, if thou art able. Thou

Thou shalt obey, honour, and love the King ; pray for him, and pay him Tribute. Thou shalt obey Magistrates.

If thou art a Servant, thou shalt be faithful and obedient to thy Master, and serve him with a conscionable care and diligence.

Thou shalt esteem, respect, and love, and obey the Doctrines of thy Pastor, which are faithfully tendred to thee from the Gospel, and pay him his just Dues and Maintenance.

Thou shalt respect and honour the Aged, thy Betters, and those that are above thee, in Learning, Wisdom, Goodness, or any other Gifts and Graces.

It is here to be remembred too, that all Superiors are to perform their Duties to their Inferiors.

Kings, and those in Authority, to protect, defend and govern their Subjects.

Parents to nourish, baptize, provide for, and instruct, and bless their Children, by their Example and their Prayers.

Husbands to be faithful, to love, to defend, to protect the Wife ; (as the Wife is to be obedient, faithful, and affectionate to the Husband.)

Masters to be just, to admonish, to instruct, to be examples to their Servants.

Ministers to feed the Flock faithfully and diligently by Life and Doctrine.

These things are commanded in it ; and the contrary Vices are forbidden : As, *Sins forbidden.*

Inferiors are forbidden to behave themselves proudly, scornfully, and rudely toward their Betters, in Age, Gifts or Estate.

Children forbidden to be undutiful, stubborn, disobedient, and unkind to their Parents.

Subjects forbidden to rebel against, dishonour, disobey the King ; or those in Authority under him.

People forbidden to despise, reject, hate or defraud their lawful Pastor.

Servants forbidden to be stubborn, negligent, unfaithful or disobedient to their Masters.

And to encourage all to the Duties of this Commandment (as well as to dissuade them from the Sins forbidden in

in it) here is added a Promise to the conscionable observers of it, of a prosperous and peaceable living upon Earth, a long and happy Life here, as well as an eternally happy Life hereafter. For, what length of days in *Canaan* was to the Jews, that, to us, is immortal Life in Heaven; what being excluded thence was then, that now is everlasting Death, or Banishment into the Regions of Misery.

So that here again, if we reflect on what is enjoined us in this Commandment (as we ought) and what is forbidden in it; and then, reflecting upon our own Lives, find any of the Duties of it neglected by us, or any of the Sins against it adventured on, in Thought, Word or Action; how earnestly and devoutly should we say with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law? That is, Lord, pity and pardon all our past Breaches of this Commandment, and so incline our Hearts to Love and Obedience for the future; that, by thy Grace, we may most sincerely and acceptably keep this Law of thine for the remainder of our Days.

VI. C O M M A N D M E N T.

Thou shalt do no Murder.

Sins forbidden. THE meaning is: Thou shalt not commit either the murder of the Heart, the murder of the Tongue, or the murder of the Hand and Actions.

Thou shalt not be guilty of the murder of the Heart, by Malice, Envy, Revenge, Contention, inward Cruelty, or Hatred; for, he that hateth his Brother is a murderer. Or, by inward ill Wishes, Curses, or Desires of mischief, to his Life or Health.

Thou shalt not be guilty of the murder of the Tongue, by any virulent, bitter, intemperate, and contumelious speaking, railing or reviling; by any rash, causeless, immoderate or implacable Anger, that expresses it self in foul, provoking, and reproachful Language, calling of names, Fool, Racha, or the like.

Thou shalt not commit the murder of the Hand and Actions, by beating, maiming, wounding, killing, any other; or, by doing hurt to the Body, Life, and Health of thy Neighbour.

Thou

Thou shalt by no means fight a Duel.

Thou shalt not procure Abortions, or Miscarriages.

Thou shalt not be a quarreller, or unpeaceable, or contentious person, or sow strifes and dissensions.

Here also is forbidden all unjust and unlawful War.

Thou shalt not willingly hasten thy own, or any others Death.

Thou shalt not by oppression or violence, so embitter any Man's Spirit, as to make his Life sad and miserable, or his Death hasty.

Thou shalt not conceal the dangers of thy Neighbour, which thou canst safely discover.

Thou shalt not wilfully vex, threaten, keep in fear, disquiet, or grieve thy Neighbour.

Thou shalt not contrive with, or employ any other to harm him.

Much less shalt thou murder, or injure the Soul of others, by encouraging, ensnaring, tempting, commanding, or any way drawing them to sin.

Thou shalt not be guilty of unmercifulness, cruelty, inhumanity, grudging, repining, and rancour, and disdain against others.

Thou shalt not be a person given to irreconciliation, forwardness, implacableness, mocking, scoffing, brawling, clamour, detraction, or censoriousness.

So that, these things being forbidden; *Duties commanded, is,* that what we are here commanded.

That we use all lawful endeavours, and means to preserve our own, and our Neighbour's Life, and Health, and Safety.

As much as in us lies, to preserve and follow Peace with all Men.

To prevent (as far as possible,) and hinder all murder of the Tongue, Heart, or Hand.

To be merciful, bountiful, and charitable to all that are necessitous, and in distress.

To be gentle, long-suffering, courteous, affable, and kind to all Men.

To love one another; forbear one another; forgive one another; to do all offices of Charity for one another;

to

to be easily pacified and reconciled to one another ; ready to return good for evil ; to repay injuries with kindness ; to compassionate, succour, and relieve one another in necessity, misery, or danger, according to our abilities and opportunities ; to be compassionately zealous to save the Life, the eternal Life of Souls, by endeavouring to reclaim the Wicked, by friendly, seasonable, and affectionate advice, reproof, and exhortation.

And now if we consider here as we ought, what 'tis that is enjoined us in this Commandment, and what is forbidden in it, and then reflecting upon our own lives, find any of the Duties of it neglected by us, or any of the Sins against it adventured on, in Thought, Word or Action ; how affectionately should we always say with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law ? That is, Lord, pity and pardon all our past Breaches of this Commandment, and so incline our Hearts to love and obey thee for the future ; that through thy Grace, we may most sincerely and acceptably keep this Law of thine, for the remainder of our Days.

VII. C O M M A N D M E N T.

Thou shalt not commit Adultery.

Duties commanded.

THE meaning is : Thou shalt watchfully preserve thy Soul and Body in the Purity and Chastity either of single Life, or lawful Marriage.

Thou shalt keep all the *Parts* of thy Body (which is the Temple of the Holy Ghost) chaste and undefiled.

Thou shalt be chaste in Heart, in Tongue, and in Behaviour.

Thou shalt have a Chaste Hand, and Eye, and Ear.

Thou shalt avoid all opportunities, means, occasions and instruments of defiling, either thy Neighbour or thy self.

Thou shalt use that sobriety, temperance, and moderation in Meats and Drinks ; and that modesty in Behaviour and Apparel, as may be most conducive to the Preservation of Chastity and Purity.

Thou

Thou shalt by Watching, Fasting, and Prayer; by keeping sober, honest, and chaste Company, by avoiding Idleness; or by Lawful and Holy Marriage, offer up to God that most acceptable Sacrifice of a pure Soul, and a chaste Body.

These things being here commanded us; we are forbidden as follows;

Thou shalt not commit, or be guilty of any actions of Uncleanness, with thy self, or any other. *Sins forbidden.*

Thou shalt not use any filthy or unchaste words; immodest, or impure Communications or Gestures.

Thou shalt not violate thy Neighbour's Bed, or break thy own Marriage Vow, or cause others to break theirs by Adultery.

Thou shalt not commit Incest, Bestiality, Sodomy, Polygamy, (or having more Wives than one) Whoredom, or Fornication.

Thou shalt not willingly admit, or delight in unchaste, and unclean thoughts, fancies, desires, and Imaginations.

Thou shalt not commit the Adultery or Fornication, or unchastity of the Eye, Hand, or Heart.

Thou shalt not be guilty of wanton dalliances with others, or of pollution of thy own Body.

Thou shalt not tempt or betray thy self (or others) to the least degrees of Uncleanness by those things that provoke and feed Lust; as, Lascivious Company or Discourse; Songs, Books, or Pictures, by Luxurious Diet, Idleness, wanton Dresses, and immodest Actions.

Here also if we seriously consider (as we ought) what 'tis that is enjoined us in this Commandment, and what is forbidden in it; and then reflecting upon our own lives, find any of the Duties of it neglected by us; or any of the Sins against it sadly adventured on by us, in Thought, Word or Action; how affectionately should we say with the Church, Lord have Mercy upon us, and incline our Hearts to keep this Law? That is, Lord, pity and pardon all our past Breaches of this Commandment, and so incline our Hearts to Love and Obedience for the future, that by thy Grace we may most sincerely and acceptably keep this Law of thine for the remainder of our Days.

VIII. C O M M A N D M E N T.

Thou shalt not steal.

*Duties Com-
manded.*

TH E meaning is : Thou shalt render to every Man his due ; and permit all Men peaceably to enjoy their own.

Thou shalt by just and lawful means, not only farther thy own, but also thy Neighbour's Wealth and outward Estate.

Thou shalt in all things do unto others, as thou wouldst they should do unto thee, were they in thy condition, and thou in theirs.

Thou shalt live in a lawful Calling, and be diligent in that Calling, that so thou mayest avoid all temptation to the breach of this Commandment.

Thou shalt be Just and Upright in all thy Bargains, Contracts, and Dealings.

Thou shalt be so frugal and provident of thy Estate, and so contented with it, that thou mayst fly all Inticements to Fraud and Injustice.

Thou shalt buy and sell by just Weights and Measures.

Thou shalt conscionably pay Debts, and Wages : Not only thy own proper Debts, but also those for which thou art bound, and become a Surety, if the Principal cannot or will not.

Thou shalt use this World so, as not to abuse it, but be upright and faithful in Trusts, Trade and Agreements.

Thou shalt be willing to give, and lend, and remit, and forgive, according to thy Ability and Prudence, and thy Brother's Necessities.

Although thou mayest go to Law for a considerable and just Right, yet if thou art forced to do it, thou shalt contend more for Right than Victory ; and still carry a friendly, Christian, and Charitable Temper towards the Party.

Thou shalt manage all thy temporal Blessings, or the Goods of this World with Thankfulness to God, Sobriety to thy self, and Charity and Justice to all beside.

Thou shalt surely make restitution, or satisfaction according to thy Power for such Wrongs as thou hast done to any, when they come to thy knowledge. Thou

Thou shalt either by thy self or others, make that re-stitution to himself, if he be living, and thou canst find him : Or, to his Heirs or Executors, if he be dead : Or, to the Poor, if thou knowest him not.

This being commanded, the chief things forbidden are these :

Thou shalt not injure any Man in his Possessions, or Estate, by open Violence, *Sins forbidden.* or Robbery ; by secret theft, by fraud or cozenage, extortion, oppression, or any injustice.

Thou shalt not use false Weights, or Measures.

If thou find any thing, thou shalt not by any means keep it from the owner, if thou know him, or canst understand who 'tis.

Thou shalt not refuse to pay thy Debts, if thou art able. It is not fit thou shouldst take Use, or Interest of the Poor and Needy.

Thou shalt not rob God of his Dues by Sacrilege, and detaining Tithes : Nor the King of his Dues, by withholding his Tribute and Custom.

Thou shalt imbezel nothing of another's, that is committed to thy Trust, and Charge.

Thou shalt not use deceit, fraud and cozenage in Bargains, Contracts, Buying and Selling, and Coin.

If thou art a Seller, thou shalt not conceal the faults of the thing sold, either by denying them, or by using of Arts or Tricks to hide those faults of it.

If thou art a Seller, thou shalt not pick out ignorant Chapmen, that thou mayest, by reason of their unskilfulness, put off thy faulty Wares upon them.

If thou art a Seller, thou shalt not take advantage of the ignorance, indiscretion, or necessity of the Buyer, to over-reach him, or over-rate the thing sold.

If thou art a Buyer, thou shalt not take advantage of the Ignorance of him that knows not the worth of what he sells.

If thou art a Buyer, thou shalt not take advantage of the necessities of the Seller ; nor grate, and lie hard upon him, because his Wants compel him to sell, though at any rate.

Thou shalt not be guilty of the Sin of Covetousness, by
E 2 getting

getting, or keeping any thing by unlawful, unjust, or uncharitable means; or to permit any Interest to rob thee of thy Innocence, or thy Duty.

Thou shalt not torment thy self, with immoderate, inordinate, anxious, vexatious, distracting and distrustful Cares.

Thou shalt not be guilty of commencing Contentions, and vexatious Law-Suits; either for Revenge, Stroutness of Humour, or to defend an inconsiderable Right.

Thou shalt not refuse to pay what thou hast borrowed.

Thou shalt not defraud Orphans, Widows, or detain Hirelings Wages.

Thou shalt not take Bribes, to pervert Equity and Justice.

Thou shalt not break thy faithful Promises, tho' made to thy own disadvantage, or refuse to stand to thy Bargain.

Thou shalt not refuse to make Restitution.

Thou shalt not by wastful Prodigality, Negligence, Sloth, or Idleness, or covetous Gaming, waste thy own, or other Mens Estates and Possessions.

Seeing all these things are Breaches of this Commandment, if we seriously consider (as we ought) what it is that is enjoined us in it, as well as what's forbidden, and then reflecting upon our own Lives, find any of the duties of it neglected by us, or any of the Sins against it adventured on, in Thought, Word or Action; how earnestly and devoutly should we say with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law? That is, Lord, pity and pardon all our past Breaches of this Commandment; and so incline our Hearts to thy Love and Obedience for the future, that, through thy Grace, we may most sincerely and acceptably keep this Law of thine, for the remainder of our Days.

IX. COMMANDMENT.

Thou shalt not bear false Witness against thy Neighbour.

Duties commanded.

THE meaning is: When thou art called by a Magistrate to be a Witness, thou shalt speak the truth of thy Neighbour: that is, any other Man.

Thou

Thou shalt labour as much as lieth in thee to preserve the good Name of thy Neighbour.

Thou shalt (as far as thou canst with Justice and Charity to others) conceal, or excuse thy Brother's Infirmities.

Thou shalt judge the best, and speak the best of him.

Where thou knowest him innocent, thou shalt be ready to vindicate his good-name, on all occasions.

Thou shalt put as candid and fair Interpretations upon his Actions, as they will bear.

Thou shalt be loth to hear, slow to believe, and unwilling to spread an evil Report.

Thou shalt be courteous and affable to all Men.

Thou shalt religiously observe Truth in speaking.

Thou shalt be charitably tender of thy Neighbour's good-name; for how can I love him if I take that from him, which I know to be very dear to him.

As these things are commanded, so the things following are forbidden.

Thou shalt neither in Judgment, nor in ordinary Discourse, speak what is untrue of thy Neighbour. *Sins forbidden.*

Thou shalt raise a false report of no Man.

Thou shalt wound no Man with the Sword of the Tongue, openly or secretly.

Thou shalt not by whispering, flandering, back-biting, detraction, or defamation, injure the good name of any Man.

Thou shalt not raise Jealousies, and Suspicions of thy Neighbour causelessly.

Thou shalt bear no false Witness of thy self, by bragging or boasting thy self.

Thou shalt not be a Tale-bearer thy self; nor readily hear, and encourage Tale-bearers.

Thou shalt not be a Dissembler or Flatterer.

Thou shalt in no case tell a Lye; or conceal or pervert Right and Truth, by Equivocations.

In any matter of moment, thou shalt not pretend contrary to thy present perswasion.

Thou shalt not mock and scoff at the Infirmities of others.

Thou shalt not be guilty of false Accusations, false Pleadings, false Testimonies, or false Sentences in Courts of Judicature, [or Judgment.]

Thou shalt not give rash, severe, and unmerciful Censures of other Men.

Thou shalt not be a Railer, or Reviler, nor report and scatter false or doubtful Reports of thy Brother.

Thou shalt not be a Busie-body in other Mens matters.

Thou shalt not be guilty of false Acts, or Forgery in any Deed, or Writing.

Thou shalt neither deny, conceal, or oppose the truth.

Thou shalt not observe and judge other Mens Words and Actions severely, and without Mercy.

Thou shalt not divulge or publish the faults of others without a design to do thereby Charity or Justice to some other Person.

Here now if we duly consider, and seriously weigh what 'tis that is enjoined us in this Commandment, and what is forbidden in it ; and then reflecting upon our own Hearts and Actions, find any of the Duties of it neglected by us, or any of the Sins against it sadly adventured on, in Thought, Word, or Action ; how affectionately should we say with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law ? That is, Lord, pity and pardon all our past Breaches of this Commandment, and so incline our Hearts to Love and Obey thee for the future ; that through thy Grace, we may sincerely and acceptably keep this Law of thine, for the remainder of our Days.

X. COMMANDMENT.

Thou shalt not covet thy Neighbour's House. &c.

Sins forbidden. **T**HE meaning is : Thou shalt not wish or desire to be possessed of what is thy Neighbour's, by his Loss, or without his Consent.

Thou shalt not consent to any motions of thy Heart, of contriving how thou mayst unjustly come by any thing that is another's.

Thou shalt not envy the Prosperity of any Man, or grieve at it.

Thou shalt not repine or murmur, or be discontented with thy own state and condition.

Thou shalt not inordinately seek, or desire Riches, Honours, or Pleasures.

Thou shalt not torment thy self with vexatious, carking, distracting, perplexing, distrustful Cares.

Thou

Thou shalt not by Idleness, and refusing to labour in an honest Calling, bring upon thy self the temptation of coveting what is another's.

Thou shalt not neglect to stifle Sin in the first inward seeds and motions of it in the very Thoughts and Intentions ; for even those are hateful to a Holy God.

These things being forbidden, the things commanded are :

If thou hast any Temptation to come by any thing of thy Neighbour's unjustly, thou shalt resist it, and labour to mortifie, crucifie, and subdue it. *Duties commanded.*

Thou shalt cast off such motions of thy Heart.

Thou shalt be content with thy own state and condition, whatever it is, without any desire of change, murmuring, repining, or disquieting of others.

Thou shalt be well pleased and thankful for the Portion which God of his Wisdom has chosen for thee.

Thou shalt keep thy Heart clean from all consent, approbation, desires, intentions of Injustice, Wrong, or Uncharitableness to any Man.

Thou shalt diligently and honestly labour in the Vocation, to which God hath called thee.

Thou shalt be well pleased that those things be thy Neighbour's which God hath given him.

Thou shalt stop and stifle all Sin whatever in the beginning, and never permit thy Heart to consent to it.

This being the last of the ten Commandments, if now upon the whole we duly weigh, and seriously consider (as we ought) what 'tis that is enjoined us in this and the other Commandments, as also what is forbidden in them, and then reflecting upon our own Hearts and Lives, find any of the Duties of them neglected by us, or any of the Sins against them sadly adventured on, in Thought, Word, or Action ; how affectionately should we say with the Church, Lord, have Mercy upon us, and write all these thy Laws in our Hearts, we beseech thee ? That is, Lord, pity and pardon all our past Breaches of these Commandments ; and so incline our Hearts to love and obey thee for the future ; that, through thy Grace all these Laws of thine may be written in our Hearts, and expressed in our Lives ; most sincerely and acceptably kept for the remainder of our Days.

Question.

What dost thou chiefly learn by these Commandments?

Answer.

I learn two things: My Duty towards God, and my Duty towards my Neighbour.

THE meaning is: I learn by these Commandments, the chief parts of my Duty towards God and Man. By my Neighbour is meant any other Person besides my self; tho' he be of another Nation and Religion; yea though he be my Spiteful and professed Enemy.

Which Commandments, and Holy Will of God's, I am to obey and keep, and walk in, all the Days of my Life, as was promised in my Name I should do when I was Baptized: And I will henceforward labour to do accordingly.

Question.

What is thy Duty towards God?

Answer.

My Duty towards God, is to believe in him, to, &c.

THE meaning is: 'Tis my indispensable Duty to God, to believe him to be the only true God: To be three Persons and but one God. To fear him; that is, to be affraid to offend him: To fear him in all actions more than Man; so to fear him, as alway to chuse rather to displease any Man than God.

To love him with all my Heart, Mind, Soul, and Strength, is so to love him, as to love nothing equal with him, or above him: To love him, so as above all things to desire to please him, and to desire to enjoy him.

To worship him with my Soul and Body: Inwardly with my Soul, and outwardly with my Body. In Prayer to worship him with an humble Soul, and an humble Body: With the devout Affections and Humiliations of the Soul, and with the lowly and reverent Gestures of my Body.

To give him Thanks for all his Mercies, temporal and spiritual, whether to my Soul or Body, either with reference to this Life, or that to come.

To put my whole Trust in him in all needs, wants and dangers whatever, whether of Soul or Body for deliverance, support,

support, and aid : So to trust in him as never to seek to deliver our selves by any unjust and unlawful means.

To call upon him in all such needs and dangers for relief and assistance, by Prayer.

So to Honour his Holy Name, as not to use it irreverently, vainly, falsely, or wantonly, by any Perjuries, Oaths, or other prophanations of it.

So to Honour his Word, as to believe all the parts of it to be true : To perform the conditions, upon which I hope to receive the Promises there made to me ; to obey sincerely the Commands of it, and to get out of the way of the Threats of it.

And lastly, so truly and conscionably to serve him here in this Life, that I may live with him in a Life Eternal hereafter.

Question.

What is thy Duty towards thy Neighbour ?

Answer.

My Duty towards my Neighbour is to love him as, &c.

THE meaning is: So to love all Men, as that we may in all things do unto others as we would they should do unto us, were they in our condition, and we in theirs.

For instance, as we are willing to have no evil done to our own Souls, so to do none to the Souls of others.

As we are willing to have no Evil done to our own Bodies, so to do none to the Bodies of others.

As we are unwilling to have our own Goods, or Possessions injured by others, so to injure no Man's our selves.

As we are unwilling to have our own good Name taken away by slander or evil-speaking, so to do so to no other Man's.

As we are willing to have our own Needs and Distresses relieved, so to be ready and willing according to our Abilities, to relieve the Needs of others.

To respect, support, pray for, and honour our natural Parents, who supported us, when we were so unable to support our selves, that we had perished every moment without them.

To honour, pray for, pay Tribute to, and obey all the lawful Commands of my lawful King; and of those Governours that receive Command and Authority from him.

To respect, esteem, pray for, pay the dues, and obey the Christian Doctrines of all my Spiritual Pastors, that is, all true Ministers of God's Word and Sacraments.

To obey and honour, to be diligent and faithful in the Service of my Master or Mistress; and not to be stubborn and irreverent to them, or to give them surly, grumbling, and contradicting Answers.

To pay a due regard, esteem, and honour to all my Betters, in Age, Gifts, or Estate.

To desire, intend, wish, or speak, or act the hurt of no Man.

To be plain and honest, just and upright in all dealings with any other Man.

To cherish or keep no grudges, heart-burnings, uncharitable Intentions, or desires of revenge in my Breast, against any Man whatever, but to be ready to do good to all Men, Friends and Enemies.

To render to every Man his due; to defraud, steal from, or be any way unjust to no Man.

To keep my Tongue from all evil, bitter, virulent, reproachful, and railing language, even towards them who revile and rail at me.

Alway to speak the truth, or nothing: And in my whole Conversation to hate a Lye, which is so hateful to the God of Truth.

To be meek and humble, sober and temperate, chaste and pure, both in my Soul and Body.

And in whatsoever State or Calling God shall please to place me, to manage it prudently and conscionably, diligently and holily to the end of my Life; till he shall call me to lay aside my business here, and enter upon a New World. *Catechist.*

My good Child, know this that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

T H E

THE meaning is: That tho' these Commandments of God are to be kept and obeyed most sincerely by us, yet of our selves we are not able to keep them, without his Grace: that is, without the gracious Assistance of his holy Spirit to enable us, and give us strength to keep them.

Now God will deny his Grace and Aid to none, who faithfully beg, and faithfully use it. We must therefore diligently employ, and use what we *already have*, in labouring to keep his Commands: And we must daily beg *more Grace* of God by Prayer; in which we should never leave out that Divine Prayer following, which was taught us by the Saviour of the World.

SECT. IV. *Of the Lord's Prayer.*

THE PREFACE.

Our Father which art in Heaven.

THE meaning is: O God, thou art *our Father* as thou hast created us, and thou art *our Father* as we are made thy Sons by Adoption.

In the first sense, that is, by Creation, all Mankind are thy Children: In the other sense, we Christians were made thy Children, by our holy Baptism.

Thou hast, O our Saviour, taught us to call God *Father*, that we may pray with the Affections of a Child, and with the holy Fear and Love of a Child; and rely upon the paternal Care and Bounty of *our Father*, and be encouraged to run to our heavenly *Father*, with all our Needs and our Complaints, as Children do to a Father.

Thou hast taught us to say, *Our Father* (not my Father) that we may learn to pray for others as well as our selves, and with a brotherly Affection, beg of *our common Father* the same Blessings for others, which we do for our selves.

Thou art *our Father*, and therefore willing to hear us, and as willing to help us. Thou art in Heaven, and therefore able to help us.

Thou

Thou art our Father, O let this endearing Compellation move our Love and win our Obedience. Thou art in Heaven, and that's our proper Country; thither we thy Sons are travelling; there our Inheritance, and our Treasure is; thither we direct our Prayers; exalt and raise our Affections, before we come thither.

I. P E T I T I O N.

Hallowed be thy Name;

TH E meaning is: Let thy Name be sanctified and adored, praised and magnified, honoured and glorified, by me and all Mankind; and that both in Private and in Publick; in our Hearts, Tongues, and Actions.

So that, in this Petition we pray, that God would enable us and others, to confess and glorifie him above all, in thought Word and deed.

That we may never dishonour or prophane his Name; but, as affectionate and obedient Sons, have a reverential Love and Honour for the Name, the Titles and Attributes, and every thing that relates to our Father which is in Heaven.

Thy Kingdom come,

TH E meaning is: We pray that his Church may be enlarged, his Gospel spread and propagated; that his *Kingdom of Grace* may come to us here, and his *Kingdom of Glory* may be enjoyed by us hereafter.

We beg too, that God would destroy and pull down the *Kingdom and Power of Sin and Satan* in us; and instead of that, that he would set up his *Spiritual Kingdom* there. That, as *King* he would *Rule* in our Hearts, and make us obedient to his *Laws*; and subdue every *rebellious Lust or Desire, Thought or Imagination*. That all our Affections being *Subject* to his *Laws and Rules*, his Grace may so *Reign* in us here, that at last we may *Reign with him* in his Glory hereafter.

Thy Will be done in Earth, as it is in Heaven.

TH E meaning is We pray that God would enable us and others, to obey his Will, or do what he Commands, with that Love, that Zeal, that Readiness, that
Chear

Chearfulness, that Sincerity, Universality and Constancy, as may make our Obedience like the Holy Angels above in Heaven.

We pray also in this Petition, That we may be enabled not only to do his Will, but that we may submit to his holy Will and his Wisdom, in all things. That his Will may be done by us, and his Will may be done in us. That so, instead of murmuring at his Providence, we may humbly submit to, and patiently acquiesce in his Will; and, instead of inclining to do the Will of the Flesh or the Devil, we may ever cheerfully, readily, and faithfully obey his Will, here below, as the Angels do above.

Give us this day our daily bread.

THE meaning is: We pray that God would give us all the Necessaries of this Life, Health, Strength, Food and Raiment, and a competent Portion of the good Things of this World. That he would bless our lawful endeavours to this end and Purpose.

That seeing by our own Industry alone we cannot procure the outward Comforts of this Life, he would so bless that Industry, as to give us what may conveniently support and suffice us here; and bear our Charges to Heaven.

That seeing these our Bodies are liable to hunger and thirst, cold and nakedness, inconveniencies and dangers, weariness and want, he would by his providential Care, and fatherly Provision, supply all our Needs, and give us such a portion of Temporal Things, as may enable us with Comfort to do our Duty.

Here then we are taught to beg but for *Bread*; that is, such a competency as our Father sees fittest for us; not for Vanities, Excesses, and Superfluities.

Daily Bread, this Day; that we may be content with our present Portion, and not be anxiously, distractedly, and distrustfully careful for the Morrow. That as we shall need it again to Morrow, so we may be put in mind, and invited too, to beg it again to Morrow.

Our Bread; that is, that which is our own, by lawful Labour, or a lawful Title; and not the Bread of others.

We.

We pray also in this Petition, not only for bodily Bread, but for the Bread, or *Food of the Soul*; that is, the Food of continual *Grace*. For, as the Body cannot sustain it self without daily Food, so neither can the Soul sustain its self, in its daily Temptations, without the constant supply of *Grace*.

We therefore beg in this Petition, that God would give us Day by Day, for the remainder of our Days, all Things necessary for our Souls and Bodies.

And forgive us our trespasses, As we forgive them that trespass against us.

BY Debts and Trespasses, is meant Offences or Sins against God. So that the meaning is: We pray, that through the Satisfaction of the holy Jesus, we may be acquitted from the Guilt and Punishment of all our Sins, whether of Omission or Commission; thought, word, or deed; known or secret.

But in this Petition here is a caution, or a qualification to be in us, whereby we may be capable of receiving God's Pardon.

As we forgive them that trespass against us. That is, as we forgive them that have injured us, so freely as not to desire to revenge our selves on them: But, on the contrary, to endeavour sincerely to love Enemies, and to do good upon all occasions to them that hate us, whenever they need our relief, or assistance.

Now although in weightier and considerable matters, we may seek and sue for reasonable Satisfaction for Damages and Injuries, yet if it be not done without rigour, spite, malice, and desires of Revenge, it cannot be lawful for a Christian. If in this seeking satisfaction, and legal reparation (where the Loss and Damage is great and considerable) we give way to revengeful Desires, or do it only to satisfy our revengeful Humour, it is still unlawful.

As for the Prosecuting a Malefactor, as Murtherer, Thief, Robber, or the like, this is not made utterly unlawful by Christ, nor inconsistent with the safe and devout use of this Petition; provided it be not done barely to satisfy our own revengeful Humour: But, in obedience to the King,

King, and the Laws who command it ; for the good of the Common-wealth, which is injured by the Impunity of Malefactors ; for an Example to others ; and always with Pity, Compassion and Charity to the Person Prosecuted.

For although we may and ought to forgive Injuries done to our selves, yet we may not dispose of the Rights of the Prince, and the Community : Besides, in criminal Cases the Plea is in behalf of the King, and not the injured Person.

So that (at least) in greater Cases not to Prosecute, is Disobedience to the King, a plain Breach of the Laws, and an Act of Injustice and Uncharitableness to the Community. Farther yet, 'tis a known Rule, That the Receiver is as bad as the Thief ; and the Accessary, in some proportion, is punishable as the Principal ; and the Concealer is certainly an Accessary. Though still, when all is done, we should have a very watchful Eye upon our selves, that we neither desire, nor design the gratifying our own revengeful Humour, in such Prosecutions : and, to that end, always labour to subdue and mortifie all such vile Affections, as incline us to Revenge.

So that we pray in this Petition, that God would forgive us our Offences against him, as we forgive our Brethren, so as not to desire to revenge our selves on them here, or that they may fare the worse for their wrongs toward us in the Day of Judgment.

We pray also in this Petition for the Grace of Charity and Forgiveness : That God would vouchsafe us Hearts to forgive others their Offences against us, according as we expect forgiveness from God : That we may see and consider the easie condition of Pardon that is set us ; to forgive our Brother a few Pence in this Life, to have Ten thousand Talents forgiven us in the next.

So that this Petition cannot piously and safely be used by us, unless we lay aside all hatred, and malice, and desires of Revenge, towards our Brethren : And if ever, in Case of great and considerable Damages, we do seek for legal Satisfaction, it ought to be without such hatred, spite and intentions of Revenge ; and managed with a charitable and friendly temper and disposition toward the Person, or else it cannot be innocent.

Behold

Behold here the absolute necessity of Humility and Charity, Meekness and Self-denial, Forbearance and Forgiveness in a Christian, or Disciple of the Holy Jesus; who cannot so much as sue rightly for reparation or satisfaction for Losses and Damages done him by others, unless it be without hatred of the Person, and for considerable Matters, (not for trifles) and without Malice, Spite, Rigour, or intentions of Revenge.

And may the good God grant us the Knowledge, and the Practice both of the true Christian Charity, and Meekness, that by this Character the Holy and Meek Jesus may discern us to be his Sons and Servants: And that the difficulty of this Duty may never discourage us from the practice of it, especially considering we are undone for all Ages, if we are not forgiven a thousand times more by God than ever we can forgive our Brother: And considering too that we have such glorious Rewards before us, that it is a shameless Impudence to expect so great Glories at a less rate than the bearing Christ's easie Yoke, and light Burthen; at a lower rate than one short, but holy Life here.

And lead us not into temptation.

THE meaning is: We pray that the allurements of the World, the Flesh and the Devil, may be so restrained by God, that if we should by any of them be tempted to sin against him, he will not leave us to be overcome by the temptation, and fall into sin by it: Or if at any time we shall fall into a sin by their Temptations (which God forbid) we pray that we may not impenitently live in it.

Thus we pray in this Petition, that seeing we are neither willing nor able of our selves, to resist and overcome their temptations, that God by his Grace would enable us to do it.

That seeing we have vile Inclinations, and corrupt Affections of our own, ready to betray us; seeing we have a tempting World ready to deceive us; and seeing there is a lusive, crafty, watchful Devil, that studies to undoe us; and all of them constantly alluring us to Sin, or discouraging us from our Christian Duties; we pray that God would not withdraw his Grace from us, so as to leave us

to be overcome by them : But by the assistance of that Grace, by being always upon our guard, by holy Resolutions, and a watchful Spirit, we may be enabled (when we are in danger, and are tempted) to resist, subdue, and conquer the Temptation.

In short, we pray in this Petition, that whenever we are tempted, God would please either to restrain the Temptation, or give us Grace to withstand it.

But deliver us from evil.

THE meaning is : We pray that God would please to deliver us from all the *Evils* of this Life, and that to come : Especially from the *Evils* to which we are tempted.

That he would deliver us from the *Evil* of Sin, from the *Evil One*, that is, the Devil : From the Power of the Tempter. From all *Evils* and Miseries of Soul, and Mind, and Body, either temporal, spiritual, or eternal, *Evil* Thoughts, *Evil* words, and *Evil* Actions.

And if in his Wisdom and Mercy he sees it fit for us to be our Lot and Portion, to suffer some *Evils* or Afflictions here in this Life, yet that he will reserve nothing of his Wrath in store for us in another ; but deliver us from an *Evil* Eternity, the unknown *Evils* of the Kingdom of Darkness, the intolerable *Evil* of Everlasting Burnings, which he has prepared for the Devil and his Angels.

THE CONCLUSION.

For thine is the Kingdom, and the Power and the Glory, for ever and ever.

THE meaning is : This is no Petition, but a praising and glorifying of God ; that we may hence learn not only to pray for what we want, but return him Love, and Praise, and Adoration for what we receive, and the end of all may be his Glory.

So that as we begun this Prayer with Hallowed, or Sanctified, and Glorified be thy Name, so when we have begged of God all Necessaries for our Souls and Bodies, we then conclude our Prayers with Praises, as it is fit we should.

Thine

Thine is the Kingdom. Thou art King, the great King of Heaven and Earth, and we are thy Subjects: Vouchsafe us thy Subjects, what we humbly petition for, and beg. Thou hast commanded us, O our good and great King, to come to thy Throne of Grace and ask: and thou hast said, Ask and ye shall have: Be thou then intreated by us to hear, and grant our Petitions.

For thine is the Kingdom, thine is the Sovereignty and Dominion over all the World, and therefore hast an infinite right to dispose of all things.

Thine is the Power: That is, thou art Omnipotent, or able to do all things, and therefore sure able to grant what we humbly ask and sue for. It were to no purpose to come and ask a thing of him that were not able to bestow on us what we seek for: Here therefore we acknowledge God's infinite Power.

In all Requests or Suits, the two chief things to be considered in the Person we address to, are these;

1. That he be *able* to grant us: And,
2. That he be *willing* to grant what we beg for.

Now here in the end of this Prayer we acknowledge God to be *able* to grant, when we say *Thine is the Power*: In the beginning of it, we acknowledge him to be *willing*, when we call him by the endearing name of *our Father*; for what Father will not readily grant a Child what he sees necessary for him?

Lastly, we not only praise God, by ascribing to him the *Kingdom* and Dominion over all the World, and by ascribing to him the *Power* of being able to do all things, but by ascribing to him all Glory and Honour. And this also is necessary in all our Petitions, not only because God says, *Them that honour me I will honour*, 1 Sam. ii. 30. but because the right end of our Prayers should be the Glory of God.

Thine is the Glory: To thee we give Honour, Praise, and Adoration in these and all our Devotions; and if thou please to answer our Petitions, and grant what we beg, to thee shall be returned the Praise and Glory for all Ages.

Amen.

By *Amen*, we declare our firm Belief that he *can* grant us what we pray for, and our earnest Hope, and fervent

vent Desire that he will do it, for the sake of him in whom all the Promises are Yea and Amen, even the Lord Jesus.

Question.

What desirest thou of God in this Prayer?

Answer.

I desire my Lord God our heavenly Father, who, &c.

THE meaning is: I desire God, who is my Heavenly and compassionate Father, and from whom every good and perfect Gift comes, and from whom alone I have Grace and Strength to do my Duty, that I may Worship him aright, when I say, *Hallowed be thy Name.*

I desire Grace to serve him sincerely and acceptably here, and the favour to enjoy him for ever hereafter in Glory, by Praying that his Kingdom of Grace may come to us here, and we may come to his Kingdom of Glory hereafter. This we do when we say, *Thy Kingdom come.*

We desire that we may obey him as we ought to do, and (in acceptable degrees and measures) as the Holy Angels do in Heaven, when we say, *Thy will be done in Earth as it is in Heaven.*

We pray unto God to send us all things needful both for our Souls and Bodies, when we say, *Give us this day our daily Bread.*

We request him to be Merciful to us and forgive us our Sins, when we say, *And forgive us our Trespases as we forgive them that trespass against us.*

When we pray that he will please to save and deliver us, in all dangers Ghostly and Bodily, when we say, *Lead us not into Temptation.*

We request him to keep us from all Sin and Wickedness, from our Ghostly Enemy, and from Everlasting Death, when we say, *Deliver us from Evil.*

And this upon our faithful Industry, and sincere endeavour and labour; and our constant petitioning and begging his Grace, we are to trust he will do for us. This we know he can do, for his Kingdom and Power is infinite: And this we trust he will do, for the Glory of his Mercy and Goodness. Amen

S E C T. V. *Of the Sacraments.*

Question.

HOW many Sacraments hath Christ ordained, &c.

Answer.

Two only, as generally necessary to Salvation, &c.

THE meaning is: A Sacrament signifies a Holy Rite, or Ordinance, used in the Service of God. Now Christ, when he was upon Earth, ordered that two Sacraments only should be necessary to be received by all Men in general that would attain Salvation.

Now as all Mankind are first Born, and then grow up to full Stature: So by the first Sacrament of Baptism we are new Born, and are received into Christ's Church: And by the Sacrament of the Lord's Supper we are nourished to Salvation.

Again, we are born but once, but we are nourished daily: So in this case we are baptized but once. Born a new but once; but we receive the other Sacrament of the Lord's Supper frequently, as we have frequent need of Nourishment.

Two Sacraments then Christ ordained, as the *Seals* of that *Gracious Covenant*, which through him was made between God and us; and as the means by which his Merits should be conveyed and made over to us, and to all Believers to the end of the World: And therefore necessary to all Believers in general.

'Tis true, God can save if he please without them: But seeing these are the *Seals of the Covenant of Grace*, (and what this is we shall see presently) and the ordinary instrumental means of Salvation; wilfully to neglect them, or want them when they may be had, is to neglect God's Ordinance, to disobey his Command, and a manifest hazard of our own Salvation.

Some there are that have five Sacraments more; as Confirmation, Confession, Ordination, Marriage, and Extream Unction.

Unction. Now although our Church retains of all these as much as is necessary, or useful, and truly primitive; yet these two, Baptism and the Lord's Supper, only were by Christ made necessary for all Men in general to Salvation.

Question.

What meanest thou by this Word Sacrament?

Answer,

I mean an outward visible sign of an inward, &c.

THE meaning is: A Sacrament is an *outward Sign* of an *inward Grace* and Favour. Thus for Instance in the Sacrament of Baptism, the baptizing the Person with Water (in the Name of the Father, Son, and Holy Ghost) that is the outward Sign, but then the inward and spiritual Grace and Favour is this, That we receive pardon of Sin, and Grace (or Strength to do our Duty) and are made God's Children, and have a right to Glory. Which we shall not fail of if we sincerely perform the Conditions that are required on our part.

So that a Sacrament (I say) is an outward Sign of an inward Favour bestowed on us. And not only so, but 'tis also a *means and Instrument* of conveying that Favour to us; and besides that 'tis a *Pledge or Token* of assurance that God has admitted us to his Favour, and his Love, and received us into the Covenant of Grace. Of which Covenant, if we perform our part, God will most surely perform his.

Question.

How many Parts are there in a Sacrament?

Answer.

Two: the outward visible sign, and the inward spiritual Grace.

THE meaning is: In both these Sacraments (as we said before) there is an outward part or sign to be seen by the Eye; and an inward Grace and Favour to be received by Faith. Thus (as we said) for instance in Baptism, the outward part to be seen by the Eye is the washing with Water, (*in the Name of the Father, &c.*) The inward Favour is this, That we are made Heirs of Christ's Kingdom

dom, and received into the Covenant of Grace. Which Covenant of Grace is ; God promises Pardon of Sin, Grace here, and Glory hereafter, if we perform our Conditions of the Covenant ; which are, Faith, Repentance, and a sincere Obedience.

Question.

What is the outward visible Sign or Form in Baptism?

Answer.

Water : Wherein the Person is baptized, In the, &c.

THE meaning is plain : That the outward sign in Baptism to be seen by the Eye, is Water ; with which, according to Christ's Command, (*Matth. 28. 19.*) we are baptized *in the name of the Father*, &c. And being so baptized, we are then made Heirs of the Kingdom of Heaven: The guilt of original Sin is washed away : We are received into the Family of our Saviour, and if (while we continue in that Family) we believe firmly in Christ, repent of our Sins, and obey him, we shall not miss of that Inheritance to which we were then Intituled.

Question.

What is the inward and spiritual Grace ?

Answer.

A Death unto Sin, and a new Birth unto Righteousness, &c.

THE meaning is: Before Baptism, we are guilty of Original Sin, and liable to the Wrath of God: But by Baptism the guilt of Original Sin is pardoned, we are dead to Sin, and we receive a new Birth unto Righteousness: That is, we are endued with strength and ability to *live righteously*, if we will diligently and faithfully make use of the Grace of God given us, and humbly beg for more ; we are restored, and admitted to God's Favour, and have a Title given us to Glory in Heaven.

This is the Benefit of our Baptism, this is the Inward and Spiritual Grace. The Guilt (I say it again) of Original Sin is pardoned and done away; we receive Strength and Power to live righteously, in acceptable and evangelical degrees and measures; we are admitted into the
Covenant

Covenant of Grace, and are intituled to the Kingdom of Glory. But then there is something to be performed on our part, and that follows in the next Question and Answer.

Question.

What is required of Persons to be baptized?

Answer.

Repentance, whereby they forsake Sin: and Faith, &c.

THE meaning is: That Persons to be baptized are to promise to discharge their Conditions of the Covenant of Grace, which are *Faith and Repentance*: *Faith*, or a firm belief of Christ and his Gospel, so as to live in a *holy Obedience* to it: And *Repentance*, that is, of renouncing and forsaking all Sin and Vice.

Now Persons of Age, and Years of Discretion, are to declare this *Faith* in Jesus, and this *Repentance* themselves when they are baptized; and to declare their purposes and resolutions of obeying Christ: Which seeing Infants are not able to do themselves, it is very fit it should be done for them by the Mouth of others; even those who bring them to Baptism: Which Promise nevertheless, when they come to Age and Knowledge, they are to take upon themselves, and are bound to perform, and stick to, if they hope to receive and enjoy the benefits of their Baptism. As we shall see presently.

Question.

Why then are Infants baptized, when by reason of, &c.

Answer.

Because they promise them both by their Sureties, &c.

THE meaning is: They promise this *Repentance* and this *Faith*, which is to be shewn by a *holy Obedience*, by their Sureties, by their Mouths; which Promise if they will themselves faithfully stand to, and take upon themselves when they come to Knowledge, they shall receive all the Benefits that can be conveyed by the Holy Sacrament of Baptism: Their Baptism shall be as effectual, or
in

in as full Power, Force, and Virtue, as any advantageous Bargain, which was, or could be made for them, by their Trustees or Guardians, when they were under Age; and if they persevere in this Faith, and this Obedience, shall not fail to receive their Crown and Kingdom.

But yet notwithstanding all this, this is the great Objection made by the Anabaptists, against baptizing Infants, That they do not believe; can understand nothing of the Christian Religion; nor promise *Faith*, or *Repentance*, or *Obedience* for the future.

I shall therefore in a word or two (as we pass along) shew, that Infants are to be Baptized, from Scripture, (although it be not commanded there in express Words,) from the Practice of the Church of Christ, and from Reason.

1. As to Scripture: That command given to the Apostles to baptize all Nations (who are no where forbidden to baptize the Children of Christian Parents) seems to look favourably enough this way.

“ Thus when we read of a whole City, as *Samaria*; or
 “ a Family, as the *Jaylor's*, and *Crispus's*, and *Stephanus's*,
 “ baptized, though none be expressed to be baptized, but
 “ those that believed; yet, what other can be thought,
 “ but that even the Children also of these Believers, if they
 “ had any in their Town or Family, were baptized? Since
 “ it was agreeable with the Jewish Baptism (wherein our
 “ Saviour's was founded, and from which, in that particu-
 “ lar it is never said in the least to have differed) to re-
 “ ceive to Profelytism by Baptism, the Infants of those
 “ that were converted and baptized, as well as the Con-
 “ verts themselves.

2. The Scripture seems rather to command it, *St. Mark*
x. 14. Suffer little Children to come unto me, and forbid
them not; for of such is the Kingdom of God. Which inti-
 mates, that their coming to him was for entrance into
 that Kingdom, and to be made Members of his Church.
 And what, shall we forbid these to be brought to Christ,
 to come to him, whom he calls? God forbid.

3. 'Tis said, *Acts ii. 38, 39. That Peter said unto them, Re-
 pent and be baptized every one of you, in the name of Jesus*
Christ, for the Remission of Sins, and ye shall receive the Gift
 of

of the Holy Ghost: For the Promise is unto you and your Children.

When he here bad the Parents be baptized for the Remission of Sins, can it be thought his meaning was, That the Children should rather go without *Remission*, than have Baptism? as if he had *some* compassion indeed for the Parents, but *none* for the Children. Ay, but he bids them Repent, which Children could not do. 'Tis hard-heartedness indeed, and that to a high degree, for want of that Duty, which they have not need, nor ability to perform, to deprive them of that Benefit which they have need of, and capability to receive; to deny them the means of being made partakers of the Holy Ghost; who, as they do not act Repentance, so they need not to repent; and need not to repent, because they act no Sin.

4. To mention (among others) but one Scripture more 1 Cor. vii. 14. *For the unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband: else were your Children unclean, but now are they holy.* If Children of a believing Parent are holy, surely then they have a Right to Baptism: For none can be said to be holy without the Merits of Christ, and Baptism is the way to apply and convey Christ's Merits to us. Now that Infants of Christian Parents, should have a right to Christ's Merits and Holiness, and yet no right to the means of conveying them, is not to be supposed.

As for what the Anabaptists object from St. Matth. xxviii. 19, 20. that 'tis said, *Teach all Nations and baptize them*, it makes little or nothing for them, but rather against them. For (1.) the word *Teach* is after the word *Baptizing*, as well as before it, and that makes the Case even. But, (2.) the exact rendring of the place is this: *Go ye therefore and make Disciples of all Nations, baptizing them, In the Name, &c. teaching them to observe all things, &c.* Now 'tis certain, there were Three things formerly in use in the Jewish Church, for the admitting of Disciples, *viz.* Circumcision, Sacrifice and Baptism, and our Saviour did lay aside the Two former, Circumcision and Sacrifice, and did think fit only to continue the latter, namely Baptism. "Now put the Case he had continued

"Circumcision to be the only Ceremony to be used in his

See Walker's Most
deft Plea for In-
fants Baptism, cap.
30. Sect. 15.

“ Church for the admitting of Disci-
“ ples, and had laid aside Sacrifice and
“ Baptism; and that instead of saying,
“ Go ye therefore and make Disciples of
“ all Nations, baptizing them, &c. he
“ had said, Go ye therefore and make Dis-
“ ciples of all Nations, Circumcising them, &c. who that re-
“ membered that Infants, as well as others, had usually
“ in that Case been circumcised, would ever have in-
“ terpreted his Words, to the excluding of Infants from
“ Circumcision, or ever have once imagined or fancied
“ any other, but that Children should now, and hence-
“ forth, as well as formerly, be circumcised. Even so now
“ our Saviour having discontinued Circumcision and Sacri-
“ fice, and continued Baptism alone, to be the Sacrament
“ of the initiation of Disciples into his Church; who that
“ remembers that it was the use before our Saviour's
“ time, to admit Infants into the Church by Baptism,
“ can imagine any other, but that his Mind was, they
“ should still be so admitted? or but rationally fantasie,
“ that in saying, Make Disciples of all Nations, baptizing
“ them, he meant to exclude Infants from Baptism?

II. As to the Practice of the Catholick Church. 'Tis
now above sixteen hundred and fifty Years ago since our
Saviour, after he had wrought out our Redemption, as-
cended up to Heaven. And in every Age of the Church,
home to the very Age wherein the Apostles lived Church-
Histories tell us, it was the practice of the Church of
Christ, to Baptize the Children of Christian Parents;
which has been continued to this Day. So that this Cu-
stom is Catholick or Universal in point of Time.

And no less Universal or Catholick is it in point of
Place: For all Parts of the Church Militant on Earth (ex-
cepting the few Anabaptists of this and the last Age) ever
did, and still do Baptize their Infants: All Parts, both of
the Eastern and Western Church; the Church of England;
the Church of Rome; the Greek Church; all that vast num-
ber of Christians, that now inhabit in or near that Country
where our Saviour was pleased to live, when he was here
on Earth; all those of Russia and Muscovy, who, as them-
selves say, received their Religion from St. Andrew;

all

all those of *India*, who were converted to Christianity by the Preaching of *St. Thomas*; all that sort of Christians called *Jacobites*, who inhabit in *Syria*, *Mesopotamia*, *Babylon* and *Palestine*, and under other Titles are said to be spread abroad in Forty Kingdoms; all the *Cophti*, or Christians in *Agypt*, where Religion was planted in the Apostles Days; all the *Habassine* Christians inhabiting the Midland of *Africa*; all the *Armenian* Christians spread in Multitudes over the *Turkish* Empire; the *Maronites*, a sort of Christians inhabiting *Aleppo*, *Damascus*, and *Mount Libanus*, and elsewhere, all consent for the Baptizing their Infants.

To which I might add, nearer Home, all the Protestant Churches, as appears by the Harmony of the Confessions of *Helvetia*, *Bohemia*, *Belgia*, *Ausburg*, *Swedeland*, *Wirttemberg*, *Saxony*, and the *French* Confession, all unanimously declaring for Baptizing Infants. Thus much for the Practice of the Church.

III. A word or Two from Reason. Infants of Old in the Church of the *Jews* (which was the true Church before Christ's coming) were in Covenant with God; which was a blessed Privilege and Favour: And what? have we lost any Privilege by Christ's coming? any Favour by our Redeemer? any Mercy by the coming of the Holy Jesus, the great lover of Souls? 'Tis Blasphemy to say it, when we have got so many. They were by Circumcision in Covenant with God, at Eight Days old; and are we such losers by Christ's coming, that our Infants shall not be received into Covenant with God? Is it to be imagined, that our Saviour took away this Privilege? No surely. Besides, *St. Paul's* Answer in a Controversie once was this, *1 Cor. xi. 17. If any Man seem to be contentious, we have no such Custom, neither the Churches of God.* So may we very fitly say in this Case; If any that name the Name of Christ, refuse to Baptize their Infants, and seem to be contentious, we have no such Custom, neither the Churches of God.

Again, it may very rationally be asked, What! have Infants of Christian Parents no Privileges at all, above the Infants of Heathens? Must our Infants be Strangers to the Covenant of Promise, till they enter by choice

and disputation, as the Children of Heathens may? No surely. St. Paul says, *Else were your Children unclean, but now are they holy*: And St. Peter says, *Acts ii. The Promise is to you and your Children*: And therefore, if they have a Right to the Covenant of Promise, surely they must have a Right to the Seal of that Covenant, which is Baptism.

Lastly, we may reasonably ask, What! are there no Babes in Christ? Are all strong Men? Can the Blood of Christ do Infants no good? Is there in them no Original Sin to be cleansed? Or cannot the Blood of Christ cleanse it? God forbid. What! no Lambs in Christ's Flock; Are all old Sheep that make up the Fold of which he is Shepherd? All this is unreasonable to suppose. But thus much in few words, touching Infant Baptism, from *Scripture*, from the *Practice of the Church*, and from *Reason*. But to return.

Well then, the first of the Two Sacraments, ordained by Christ, and by him made necessary for all Men in general, to Salvation, is the Sacrament of Baptism. In this Sacrament there is an *outward visible sign*, and that is the washing the Person with Water, *In the Name of the Father*, &c. The inward Grace and Favour is, that the Guilt of Original Sin is washed away: We have *Grace*, that is, Power and Strength given us to live the new life of Righteousness, in acceptable degrees and measures: We are restored to God's Favour: are received into the Covenant of Grace, made Members of Christ, Children of God, and Heirs to Glory. And all this upon condition, that we do afterward sincerely and conscionably perform our part of that Covenant; which is Faith, Repentance, and Obedience to the Will of God.

Now although this was promised in our Name by others when we were baptized, because we could then promise nothing our selves, yet being now come to knowledge, we are thankfully to take these advantageous Terms upon our selves, and perform these Conditions of Faith, Repentance, and a holy Love and Obedience: Then according to God's Promise, we shall not fail of the Benefits of Baptism. But if we persevere in this Faith and Obedience to the end of our Life, we shall, through Christ, find that we were truly made Heirs of his Kingdom in
Baptism;

Baptism; and from his Kingdom of Grace here, pass to his Kingdom of Glory, for all futurity.

And thus much of the Holy Sacrament of Baptism.

Of the Lord's Supper.

Question.

WHAT was the Sacrament of the Lord's Supper obtained.

Answer.

For the continual remembrance of the Sacrifice. &c.

THE meaning is: Our Blessed Saviour, besides the Sacrament of Baptism, was pleased to institute One Sacrament more, which is necessary to Salvation, for all Men in general, where it can be had.

By the Sacrament of *Baptism* we are entred into Christ's Church, and admitted to his Favour. We are born again of Water, and of the Holy Ghost. By the Sacrament of the *Lord's Supper* we are nourished up in our Christian Faith; We commemorate the Death and Sufferings of our Saviour, we receive his Body and Blood to all intents and purposes whatever, to which he did speak them so to be, and to which he meant them, and design'd them to us.

In the Sacrament of *Baptism* we were first admitted into the Covenant of Grace with God, before we knew it: In the Sacrament now of the *Lord's Supper*, we our selves in our own Persons, ratifie and confirm this gracious Covenant, being come to knowledge: And as, since our Baptism, we have too often broken our part of that Covenant, so we come humbly here to renew it with our God and Saviour. The Sacrament therefore of Baptism is to be administred (as we said) but once; this being our New-birth, and we are born but once. But then the Sacrament of the Lord's Supper is administred often, because we have need of constant Nourishment, though we are born but once. We are admitted into the Covenant of Grace but once *solemnly*, and that is in our Baptism; but then, as we break it often (too often) so we have need

to renew it often ; and that is done (if we come aright) in the Sacrament of the Lord's Supper.

Well then, Two things this other Sacrament of the Lord's Supper was ordained for, (1.) For a continual remembrance of the Sacrifice of Christ's Death. That as our Saviour offer'd up himself upon the Cross a Sacrifice for the Sins of the World, so in this Sacrament we *shew forth this his Death till he come*; we have a lively representation of that Sacrifice, and he himself is effectually and *really* but spiritually, given and exhibited to all worthy Communicants. And,

(2.) It was appointed for *a Seal or Confirmation*, and *renewing of that Covenant of Grace*, which God made with us, in and by Christ Jesus: which is the great Benefit we receive by his Death. 'Tis true, we were (as I said) admitted into this Covenant by Baptism; and 'tis as true, that we have since that time, by Disobedience, broken our part of it: but here we are graciously admitted to confirm it; we renew it here. Here we come to own that though we are Sinners, yet we are no Apostates; have not fallen from the Christian Faith. Here we come solemnly to own our Crucified Master; and to declare, that as we were admitted into a gracious Covenant with God in Baptism, so we now desire to confirm it, desire to renew it; humbly desire to receive the Benefit of it to all Ages.

So that by coming to this last Sacrament of the Lord's Supper, for the constant remembrance of his Death for us, for the real and effectual receiving him; and for a renewing of the Covenant of Grace with God, we solemnly own whose we are, to whom we belong, what Religion we are Professors of. We here most solemnly distinguish ourselves from *Jews, Infidels, and Mahometans*. We come to own and evidence solemnly to God, and the World, whose Name we profess and own, and upon whose account 'tis we hope Salvation. We come to own, for whose Death and Sufferings-sake 'tis that we do humbly expect and hope to be blessed for ever, happy for ever, secure for ever; so sit down in peace and glory for ever. We shew by frequenting it, upon whose account 'tis we humbly hope to be safe then, when the whole World shall be in Flames, and the Earth, with the Works thereof, shall be burnt up. Here we

we come solemnly to own upon whose account 'tis we hope to have all our Prayers heard ; and to have our Obedience (though imperfect) accepted, and all our religious Actions, and Instances of Duty to be united to his Merits and his Intercession.

Question.

What is the outward part or sign of the Lord's Supper ?

Answer.

Bread and Wine which the Lord hath commanded, &c.

THE meaning is : As the outward part or sign in the One Sacrament, is Water, wherein the Person is Baptized, *In the Name*, &c. So the outward part or sign of the Other Sacrament is Bread and Wine.

Here now an ill Person may say, 'Tis strange there should be so much in pouring a little Water on an Infant, and in eating and drinking a little consecrated Bread and Wine. To this I answer : This is a great Instance of our Lord's Love and Tenderneſs, and Mercy to us, that he would enjoin us to no such painful, troublesome and chargeable ways of Service of him, as were in the Jewish Church, when That was the true Church.

Their Circumcision was a painful way of admitting them into Covenant with God. Their Bullocks, Sheep, Goats and Lambs, were offered up in Sacrifice to him. But our Blessed Jesus requires of us no such expensive and painful Rites and Sacrifices in his Service, and his Worship.

No, he will please to admit us into Covenant with him, into his Church, and his Favour, by being Baptized with Water, *In the Name*, &c. if we afterward sincerely stand to our Conditions of Faith, Repentance and Obedience ; these easie and reasonable terms.

Then again, in the other Sacrament of the Lord's Supper, he permits and invites us to renew this Covenant, and enjoins us to remember the Death and Sufferings of him our Master, not by any painful, troublesome, chargeable ways of Sacrifice, or the like, but by coming with Faith and Repentance, Charity and Devotion to his holy Table, there to

Feast together on his Body and Blood, represented and exhibited to us by Bread and Wine.

Question.

What is the inward part or thing signified?

Answer.

The Body and Blood of Christ, which are verily, &c.

THE meaning is: As Bread and Wine are the *outward parts* or signs of the *Lord's Supper* to be seen by the Eye, so the *thing signified, or inward part*, is this: All faithful Receivers do after a spiritual manner feed on the Body and Blood of Christ, as truly and really as they do on the Bread and Wine.

They are by this heavenly Duty united more closely to him. They behold in the *broken Bread*, his *Body broken* on the Cross for us. They behold and see represented in the *Wine poured out*, his *Blood shed* for us. Having beheld this, they then truly, spiritually, and effectually receive the Body and Blood of Jesus in this Supper; that is, their crucified Saviour is *really* exhibited and given to the Souls of all faithful Communicants, all the Benefits of his Death and Sufferings conveyed to them.

Question.

What are the Benefits whereof we are made partakers thereby?

Answer.

The strengthening and refreshing of our Souls, by, &c.

THE meaning is: That all penitent, faithful, sincerely worthy Communicants, are, by the receiving of the Body and Blood of our Saviour, *strengthened* and *refreshed* both. They are *strengthened*, by the Grace of God hereby conveyed to them; and they are *refreshed*, by the comfortable Hope of Pardon, and of being admitted to his Favour. Thus

By this heavenly Duty their Faith is *strengthened*, by beholding the lively representation of their crucified Saviour's Body broken, and Blood shed before their Eyes.

By

By this Duty their Hope is *strengthened*, when they see before them what great things Christ has done and suffered for their Salvation: how willing he is to be reconciled, and that now there is nothing wanting to their Pardon and Salvation, but a sincere Repentance, Reformation, and a persevering new Obedience.

By this Duty their *Love to God is strengthened*, by considering and beholding his Love to them, in sending his Son to die for their Sins; and by beholding the *Love of Jesus*, in laying down his Life for their Redemption.

By this Holy Duty their *Love and Charity* towards each other is *strengthened*: when we consider how freely Christ laid down his Life for us all, and that we are all Members of his Body, how must this needs unite us with Peace and Love, as we are travelling on together to Jesus and Jerusalem.

By this Duty our *Repentance* would be *strengthened*; and made more serious, deep, and persevering, when we behold what bitter Sufferings our Iniquities brought our Jesus to, and in these Sufferings behold the great hatred of God to Sin.

By this Duty our Resolutions of Obedience would be *strengthened*: For as the Representation of the Sufferings of our dearest Lord for our Interest, would encrease our Love, so would that Love fix and endear our Obedience.

By the frequent and devout performance of this Duty our Souls would, through the Grace of God then conveyed to them in it, be *strengthened* in a lively and active Faith, in a Seraphick Love, in Divine Obedience, and in a Primitive Piety.

As in this Duty our Souls are thus strengthened, so are they *refreshed* too by the comfortable Apprehensions of having renewed the Covenant of Grace with our God and Saviour; to the Conditions of which, if we sincerely stand on our part, we are certainly intitled to Heaven, and Glory, and Immortality. We are *refreshed* (as we before intimated) by the comfortable Hopes of Pardon of Sin, and of being restored to the Divine Favour. which we certainly then are, if we fail not of our part. These are *strengthenings* and *refreshings* of the Soul, as great as any that can be given to the Body, by Bread and Wine.

Question.

What is required of them who come to the Lord's Supper?

Answer.

To examine themselves whether they repent, &c.

THE meaning is: All that come to this Sacrament, if they hope to feast comfortably on the Body and Blood of their Saviour, and to partake of all the Benefits of his Death and Sufferings, are to come duly prepared: And, to that end, are (as the Apostle advises, 1 Cor. 11. 28.) to examine themselves.

Now this Examination is chiefly to be touching these Five things, which are here summed up together in this Answer, (1.) Touching their *Repentance*. (2.) Touching their Resolutions of a new Life, or *Obedience* (3.) Touching their *Faith*. (4.) Touching their *Charity*. (5.) Touching their *Thankfulness* and *Devotion*.

(1.) *Touching their Repentance*. Repentance in short is this; a change of Life, a turning from Sin to God, with Confession and Contrition; a lasting, durable State of new Life and Reformation.

(2.) *Touching Resolutions of a new Life and Obedience*. That is, a future, sincere, universal, constant, and persevering discharge of all known Duty to our God, our Selves and Neighbours: and where at any time we fail of Perfection through Infirmary, there instantly to rise again, by Repentance, a greater diligence and watchfulness.

(3.) *Touching our Faith*. Faith in short is this: Such a Belief of Jesus Christ and his Gospel as makes us sincerely obedient to his Laws, and to live accordingly. We are to come with Faith in God's Mercy, that is, steadfastly believing, that for the sake of our Saviour, our God will not fail to be reconciled to us upon Repentance, Reformation, and a persevering future Obedience.

(4.) *Touching our Charity*. Charity in brief is this: A sincere Love of God, and of our Neighbour for God's sake. Now this Charity is to shew it self to our Neighbour, in a readiness to Give and Forgive. To forgive Injuries, that is, all lesser and more inconsiderable Injuries, so

as to seek no Satisfaction: In greater instances, or in considerable and insupportable matters, though we may seek for legal Reparation from the injurious Person, yet we are so far to forgive, as not to seek it with spite, and rigour, and malice, and hatred, and with designs of gratifying our revengeful Humour. But still to carry a treatable and friendly, a Christian and charitable Disposition toward the Person: And to be ready to make satisfaction to, and to seek a Reconciliation with them, whom we have injured.

In giving to them that need; and in this holy Sacrament never to appear before the Lord empty. In short, to be charitably inclin'd to all Men, not only our Friends, but even our bitterest Enemies; and not to be hindred from it by the difficulty of the Duty, considering the Example of our Master, and the Crown before us.

(5.) Touching our *Thankfulness and Devotion*. That is, to come to these holy Mysteries, with a thankful remembrance of Christ's astonishing and most endearing Love, in dying for us: with a Heart, and Soul, and Mouth full of Thanks, and Praises, and Zeal, and Devotion, Divine Love, and purposes of Obedience; full of the most affectionate admiration, that our God and Saviour should do so much more for us fallen Men, than he did for the fallen Angels.

As for that *unworthiness* the Apostle speaks of, in not discerning the Lord's Body, that consists in these Four Things.

(1.) In not discerning it by Faith, from a common meal, or from common food: Not discerning Christ's Body in the consecrated Bread, and Christ's Blood in the consecrated Wine.

(2.) In not by Faith discerning this holy Sacrament from the Jewish Passover, as some of the half converted Jews did not.

(3.) In not discerning Christ's Body and Blood in the consecrated Bread and Wine, so as to come to it irreverently.

(4.) Not so to discern Christ's Body, as to come to it with a remaining affection to sin: with a known wilful sin unrepented of, unresolved against, particularly hatred and malice.

These

These are the chief parts of Unworthiness.

So that if we examine our selves touching the Five things mention'd. (1.) Repentance. (2.) Faith in the Holy Jesus. (3.) Resolutions of a Christian Life and a new Obedience. (4.) Our Charity. (5.) Our Thankfulness and Devotion; and find them in the Soul, though in lower degrees and measures; yet if we find therewithal, desires of having them greater, let us not then fear of eating and drinking our own Damnation, but ever come with a holy, chearful, humble and devout heart to this most heavenly Duty.

Thus have I briefly explained the Nature, and the meaning, and the benefits of the two Sacraments, which are necessary for all Men in general to Salvation; and which our blessed Saviour, a little before he left this lower World, appointed and ordered to be continued by us in his Church, to the World's end; to be dispensed by the Ministers of the Gospel, to all Believers, as the ordinary way and means to keep us in Covenant with him, and to convey Grace to his People. Accordingly he has appointed, and set apart a whole Order of Men, in succession down from the Apostles, to administer the Word, and both these Sacraments, to all faithful People, till his second coming to judge the World.

The *first* of these, I mean *Baptism*, is the Sacrament by which we are admitted into his Church; the *second* of these the *Lord's Supper*, is the Sacrament by which we solemnly and thankfully own our having been so.

The *First* of these is the Sacrament by which we are admitted to the Favour of our God and Saviour; the *Second*, is that Sacrament by which we are to continue our selves in that Favour.

Again, The *First* of these is the Sacrament by which we are admitted and received into the Covenant of Grace before we knew it; the *Second* of these is the Sacrament by which we renew and confirm this gracious Covenant with our God and Saviour.

The *First* of these the Sacrament by which we have a Title given us to a Kingdom of Glory; the *Second* is the Sacrament to which God mercifully invites us to ratifie, confirm and renew that Title of ours to a Crown of Life.

The *First* of these the Sacrament by which we are *new-born* to Righteousness; the *Second* of them is the Sacrament by which we are *nourished* up in it.

The

The *First* of these the Sacrament by which we are *made* Christians, or Disciples of the Holy Jesus ; the other, the Sacrament by which we solemnly *declare and own* our selves to be so.

The *First* of these the Sacrament by which we *begin* our Journey for Heaven and Immortality ; the *Second* of them the Sacrament by which we *continue* it onward to the end of our days.

To conclude, seeing the first Sacrament, that of Baptism, was administred to us in our Infancy, before we knew it ; and we are now come to the knowledge of it, far be it from us to withdraw our selves from the other Sacrament of our Lord's Supper, lest we be found in any degrees to have *renounced or despised* our *Baptism* ; or to have *renounced or neglected* the *Communion of Saints*. But as we happily *begun* for Heaven and Immortality, by the *Waters of Regeneration*, so let us by our constant preparation, to receive the *blood of the Covenant*, and to attend on these holy Mysteries, *keep pace* with our Lord to the end of this *our Pilgrimage* here, till we come to meet him in his Kingdom.

And seeing in our Baptism, when we were admitted into Covenant with God, we promised on our part Faith, Repentance, and a sincere Obedience to him ; but by reason of our infirmities in this imperfect State, we have too frequently broken our Conditions of it ; Oh let us ever take all advantages and opportunities of renewing it with our God again in the Sacrament of our Lord's Supper : still labouring to grow from Grace to Grace, till all shall end in Glory. And may we be so constant in our devout Attendances on this Ordinance, so pant, and sigh, and languish after the divine Grace and Favour, by our frequenting it, that as the Sacrament of Baptism was one of the *First Blessings* we received in this World, so the Sacrament of the Lord's Supper may be one of the *Last*. *Amen.*

THE
CHURCH-CATECHISM

Resolved into Scripture-Proofs.

PART III.

WHAT is your Name? *Question.*
Answer.
N. or M.

WHO gave you this Name? *Question.*
Answer.

By Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Prove that you were made a Member of Christ, in your Baptism.

1 Cor. 12. 12, 13. For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body : So also is Christ.

For by one Spirit are we all Baptized in one Body.

Eph. 5. 30. For we are Members of his Body.

Prove that every one that nameth the Name of Christ, is to depart from Iniquity.

2 Tim. 2. 19. Let every one that nameth the Name of Christ, depart from Iniquity.

Prove that we are not to introduce into the Church the custom of having no Godfathers and Godmothers, or to be contentious about it.

The Church-Catechism, &c. 111

1 Cor. 11. 16. If any Man seem to be contentious, we have no such custom, neither the Churches of God.

Prove that you were made a Child of God when you were Baptized.

Gal. 3. 26, 27. For ye are all the Children of God, by Faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

Prove that you were made an Inheritor of the Kingdom of Heaven when you were baptized.

Rom. 8. 17. And if Children, then Heirs; Heirs of God, and joint Heirs with Christ.

Mark 10. 14. Suffer the little Children to come unto me, and forbid them not: For of such is the Kingdom of God.

Question.

What did your Godfathers and Godmothers, then for you?

Answer.

They did promise and vow three things in my Name. First, that I should renounce the Devil and all his Works, the Womps and Vanitie of this wicked World, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's Holy Will and Commandments, and walk in the same all the days of my Life.

Prove that you are bound to renounce the Devil as they promised.

Jam. 4. 7. Resist the Devil.

Eph. 4. 27. Neither give place to the Devil.

Prove that you are to renounce the works of the Devil.

1 John 3. 8. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.

Eph. 5. 11. And have no fellowship with the unfruitful works of Darkness.

Shew me what are the works of the Devil: And first prove Lying to be a work of the Devil.

John 8. 44. He is a Lyar, and the Father of it.

Prove Slandering, or false accusing to be a Work of the Devil.

Rev. 12. 10. The accuser of our Brethren is cast down, which accused them before our God, day and night.

Prove Envying a Work of the Devil.

Jam. 3.

Jam. 3. 14, 15. But if ye have bitter Envyng, and Strife in your Hearts, glory not, and lye not against the Truth. This Wisdom descendeth not from above, but is Earthly, Sensual, Devilish.

Prove Pride to be a Work of the Devil.

Isa. 14. 12, 13, 14. How art thou fallen from Heaven, O Lucifer, Son of the Morning—For thou hast said in thy Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God—I will be like the most High. *Ver. 15.* Yet thou shalt be brought down to Hell.

Prove tempting others to sin, to be a Work of the Devil.

Matth. 4. 1,--3. Then was Jesus led up of the Spirit in the Wilderness, to be tempted of the Devil.

Ver. 3, And when the Tempter came to him.

Prove Murther to be a Work of the Devil.

John 8. 44. He was a Murtherer from the begining.

Prove going to a Witch or Conjuror to be a Work of the Devil.

1 Chron. 10. 13, 14. So Saul died for his Transgressions,—And also for asking Counsel of one that had a familiar Spirit, to enquire of it, and enquired not of the Lord, therefore he slew him.

Lev. 20. 6. And the Soul that turneth after such as have familiar Spirits and after Wizards, to go a Whoring after them, I will even set my Face against that Soul.

Prove the committing any wilful known Sin, to be a Work of the Devil.

1 John 3. 8. He that committeth Sin is of the Devil.

Prove the word Poms to be in Scripture.

Isa. 5. 14. Therefore Hell hath enlarged her self, and opened her Mouth without measure: And their Glory, and their Multitude, and their Pomp, and he that rejoyleth shall descend into it.

Isa. 14. 11. Thy Pomp is brought down to the Grave.

Acts 25. 23. Bernice came with great Pomp.

Prove that you renounc'd the Poms of the World, that is, all the Temptations of it, all the vain and sinful customs of it: Or all Pride, Vain-glory, and excess in Food and Raiment, and in all things else of it.

Rom. 12. 2. And be not conformed to this World.

1 John

Resolved into Scripture-Proofs: 113

1 John 2. 15. Love not the World, neither the things that are in the World. [*i. e.* Set not your Heart upon it, so-as to get or keep any part of it by any unlawful means.]

Prove that you are to renounce the sinful Lusts of the Flesh.

Gal. 5. 24. And they that are Christ's, have crucified the Flesh, with the Affections and Lusts.

Prove, or shew what these sinful Lusts of the Flesh chiefly are.

Gal. 5. 19, 20, 21. Now the Works of the Flesh are manifest, which are these: Adultery, Fornication, Uncleanness, Laciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditious, Heresies, Envyings, Murthers, Drunkenness, Revellings, and such like: Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.

Prove that y u are to believe all the Articles of the Christian Faith.

Mark 16. 16. He that believeth and is baptized shall be saved, but he that believeth not, shall be damned.

Heb. 10. 23. Let us hold fast the Profession of our Faith without wavering.

Prove that you are to keep God's Holy Will and Commandments.

Rom. 12. 2.—That ye may prove what is that good, and acceptabl^e, and perfect Will of God.

1 John 5. 3. For this is the Love of God, that we keep his Commandments.

Prove that you are to walk in the same all the days of your Life.

Eph. 2. 10. For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained, that we should walk in them.

Rom. 6. 4.—Even so we also should walk in newness of Life.

Luke 1. 75. In Holiness and Righteousness before him all the days of our Life.

Question.

Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answer.

Answer.

Yes verily, and by God's help so I will. And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation through Jesus Christ our Saviour. And I pray unto God to give me his Grace that I may continue in the same unto my Life's end.

Prove that you are bound to perform this Vow and Promise.

Psal. 22. 25.—I will pay my Vows before them that fear him.

Deut. 23. 21. When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it: For the Lord thy God will surely require it of thee.

1 Thes. 2. 12. That ye would walk worthy of God, who hath called you unto his Kingdom and Glory.

Prove that we are bound heartily to thank God for calling us to this state of Salvation.

Col. 1. 12, 13. Giving thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints in Light.

Who hath deliver'd us from the power of Darkeness, and hath translated us into the Kingdom of his dear Son.

Prove that we are to pray unto God for his Grace to assist us to continue in the same.

Matth. 7. 7. Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.

Heb. 4. 16. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.

Psal. 84. 11. The Lord will give Grace and Glory, no good thing will he withhold from them that walk uprightly.

Prove that you are to continue in this Faith to your Life's end.

Matth. 24. 13. He that endureth to the end, the same shall be saved.

The

The Creed follows. *I* believe, &c.

Prove the first Article of your Creed, that there is but one God.

Mark 12. 29. *Jesus* answer'd him, the first of all the Commandments is : Hear O *Israel*, the Lord our God is one Lord.

Prove that he is our Father.

John 8. 41. We have one Father, even God.

Matth. 6. 9. Our Father which art in Heaven.

Prove that he is Almighty.

Gen. 17. 1. I am the Almighty God.

Prove that he is the Maker of Heaven and Earth.

Acts 17. 24. God that made the World and all things therein, seeing that he is the Lord of Heaven and Earth.

Prove that you are to believe in Jesus Christ.

Acts 16. 31. Believe on the Lord *Jesus* Christ, and thou shalt be saved, and thy House.

Prove that he is the only Son of God.

St. John 3. 18. But he that believeth not is condemned already, because he hath not believed on the Name of the only-begotten Son of God.

Prove that he is our Lord.

Acts 2. 36. Therefore let all the House of *Israel* know assuredly, that God hath made the same *Jesus* whom ye have crucified, both Lord and Christ.

Prove that he was conceived by the Holy Ghost.

St. Luke 1. 35. And the Angel answer'd and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

St. Matth. 1. 20. That which is conceived in her is of the Holy Ghost.

Prove that he was born.

St. Luke 2. 6, 7. And so it was that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born Son.

Luke 2. 11. Unto you is born this day in the City of *David*, a Saviour which is Christ the Lord.

Prove

Prove that he was born of a Virgin.

St. Matth. 1. 22. 23. Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall be with Child, and shall bring forth a Son.

Prove that this Blessed Virgin's Name was Mary.

St. Matth. 1. 18. Now the Birth of Jesus Christ was on this wise; whenas his Mother Mary was espoused to Joseph —

Prove that he suffered under Pontius Pilate.

St. Matth. 27. 2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governour.

Prove that he was crucified.

St. Matth. 27. 35. And they crucified him.

Prove that he was dead.

St. Luke 23. 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my Spirit; and having said thus, he gave up the Ghost.

Prove that Jesus was buried.

St. Matth. 27. 59. And when Joseph had taken the Body, he wrapped it in a clean linen Cloth, and laid it in his own new Tomb.

Prove that he descended into Hell.

Eph. 4. 9, 10. Now that he ascended, what is it but that he also descended first, into the lower parts of the Earth. He that descended, is the same also that ascended.

Acts. 2. 31. He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither his Flesh did see Corruption.

Prove that he rose again the third day from the Dead.

1 Cor. 15. 4. — He rose again the third day, according to the Scriptures.

Acts 10. 40. Him God raised up the third day.

Prove that he ascended into Heaven.

St. Luke 24. 51. And it came to pass while he blessed them, he was parted from them, and carried up into Heaven.

Acts 1. 9. And when he had spoken these things, while they beheld, he was taken up, and a Cloud received him out of their Sight.

Prove

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Prove that he sitteth at the Right Hand of God, that is, that he is exalted to the greatest Power and Glory in Heaven.

Mark 16. 19. So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the Right-Hand of God.

Eph. 1. 20, 21, 22. Which he wrought in Christ when he raised him from the Dead, and set him at his own Right-Hand, in the Heavenly Places.

Far above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come.

And hath put all things under his Feet.

Prove that he shall come to judge the quick and the dead.

Acts 17. 31. Because he hath appointed a Day, in the which he will judge the World in Righteousness.

Acts 10 42.—It is he which was ordained of God to be the judge of the quick and the dead.

Prove that you are to believe in the Holy Ghost [or Holy Spirit.]

1 John 5. 7. There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

1 Thess. 4. 8. — God who hath also given unto us his Holy Spirit.

Matth. 12. 32. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him—

Prove that Christ hath a Church upon Earth.

Acts 2. 47. And the Lord added to the Church daily such as should be Saved.

Prove that this Church of Christ is Ho'y.

Eph. 5. 27. That he might present it to himself a glorious Church, not having Spot, or Wrinkle, or any such thing, but that it should be Holy.

Heb. 12. 14. Follow Peace with all Men, and Holiness, without which none shall see the Lord.

Prove that this Church is Catholick, that is, Universal, or to consist of People of all Nations: And not limited to one Nation, as the Jewish Church was.

Matth. 28. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, &c.

Rev. 5.

Rev. 5. 9. For thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.

Prove that there is, and ought to be a Communion of Saints. [or Fellowship one with another in all holy things.]

1 John 1. 7. But if we walk in the Light, as he is in the Light, we have fellowship one with another.

Eph. 4. 4, 5. There is one Body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptism.

2 Cor. 13. 14. The Communion of the Holy Ghost be with you all.

1 Cor. 10. 17. We being many, are one Head, and one Body, for we are all partakers of one Bread.

Prove that we must not forsake the Communion of Saints in holy things.

Heb. 10. 25. Not forsaking the assembling your selves together, as the manner of some is.

Rom. 15. 6. That ye may with one Mind, and one Mouth glorifie God, even the Father of our Lord Jesus Christ.

Prove that there is forgiveness of Sins to be had upon Repentance, in the Church.

Acts 3. 19. Repent ye therefore, and be converted, that your Sins may be blotted out.

Acts 13. 38. Be it known unto you therefore, Men and Brethren, that through this Man, is preached unto you forgiveness of Sins.

1 John 1. 1, 2. If any Man Sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the propitiation for our Sins.

Prove that there shall be a Resurrection of the Body.

1 Cor. 15. 21, 22. For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam all die, even so in Christ shall all be made alive.

Acts 24. 15. ——— There shall be a Resurrection of the Dead, both of the Just and Unjust.

Prove that there is an Everlasting Life after Death.

Matth. 25. 46. And these shall go away into Everlasting Punishment, but the Righteous into Life Eternal.

John 5. 28, 29. — The hour is coming, in the which all

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all that are in the Graves shall hear his Voice, and shall come forth; they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation.

Question.

What dost thou chiefly learn in these Articles of thy Belief?

Answer.

First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all Mankind.

Thirdly, in God the Holy-Ghost, who sanctifieth me, and all the Elect People of God.

Prove that God made you and all the World.

Acts 17. 24. God that made the World and all things therein, seeing he is the Lord of Heaven and Earth.

Acts 17. 28. In him we live, move, and have our being.

Prove that God the Son redeemed you.

Luke 1. 68. Blessed be the Lord God of Israel, for he hath visited and redeemed his People.

Gal. 3. 13. Christ hath redeemed us from the curse of the Law.

Prove that he did redeem you and all Mankind.

Heb. 2. 9. But we see Jesus who was made a little lower than the Angels, for the suffering of death crowned with glory and honour, that he by the Grace of God should taste death for every Man.

Prove that God the Holy-Ghost [or holy Spirit] sanctifieth you and all the Elect People of God.

2 Thes. 2. 13. But we are bound to give Thanks alway to God for you, Brethren, beloved of the Lord; because God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit.

1 Cor. 6. 11. But ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God.

Prove, or shew where you find the Ten Commandments.

Exod. 20. 2. to the 18th. I am the Lord, &c.

Question.

*Question.***What is the Duty towards God?***Answer.***My Duty towards God, is to believe in him to, &c.***Question.***What is the Duty towards the Neighbour?***Answer.***My Duty towards my Neighbour is to love him as my self, and to do, &c.***Prove that you are to perform your Duty towards God, and towards your Neighbour.**Matth. 22. 37, 38, 39.* Thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thy self.*Prove that you are to believe in God.**2 Chron. 20. 20.* Believe in the Lord your God, so shall you be established.*Prove that you are to fear God.**Ecc. 12. 13.* Fear God, and keep his Commandments, for this is the whole Duty of Man.*Prove that you are to love him with all your Heart, Soul, Strength, and Mind.**Luke 10. 27.* Thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind.*Prove that you are to worship God.**Matth. 4. 10.* Thou shalt worship the Lord thy God, and him only shalt thou serve.*Prove that you are to give him Thanks.**1 Thes. 5. 18.* In every thing give thanks, for this is the Will of God in Christ Jesus concerning you.*Prove that you are to put your whole Trust in him.**Psal. 62. 8.* Trust in him at all times, ye People, pour out your Heart before him: God is a Refuge for us.*Prove that you are to call upon him.**Psal. 50. 15.* Call upon me in the day of trouble: I will deliver thee, and thou shalt glorifie me.*Prove that you are to honour his holy Name.**1 Sam*

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1 Sam. 2. 30----- Them that honour me, I will honour;
and they that dispise me shall be lightly esteemed.

And his Word.

Esa. 66. 2 ----- To this Man will I look, even to him
that is Poor, and of a contrite Spirit, and trembleth at
my Word.

*Prove that you are to serve him truly all the days of your
Life.*

Luke 1. 74, 75. That we being delivered out of the
hand of our Enemies, might serve him without fear. In
Holiness and Righteousness before him, all the days of
our Life.

Prove that you are to love your Neighbour as your self.

Rom. 13. 9.---- If there be any other Commandment,
it is briefly comprehended in this Saying, namely, Thou
shalt love thy Neighbour as thy self.

*Prove that you should do unto all Men, as you would they
should do unto you.*

Matth. 7. 12 Therefore all things whatsoever ye would
that Men should do unto you, do ye even so to them :
For this is the Law and the Prophets.

*Prove that you are to Love, Honour, and Succour your Fa-
ther and Mother*

Prov. 6. 20 My Son keep thy Father's Commands, and
forsake not the Law of thy Mother

Col. 3. 20. Children obey your Parents in all things, for
this is well pleasing unto the Lord.

*Prove that you are to honour and obey the King, and all that
are put in Authority under him.*

1 Pet 2. 13, 14 Submit your selves to every Ordinance
of Man for the Lord's sake, whether it be to the King
as Supream, or unto Governours, as unto them that are
sent by him, for the punishment of Evil doers, and for
the Praise of them that do well.

Ver. 17. Fear God, Honour the King.

Prove that you are to submit your self to all your Governours.

Rom. 13. 1. Let every Soul be subject to the higher
Powers.

Ver. 7. Render therefore to all their dues, tribute
to whom tribute is due ; custom to whom custom ; fear to
whom fear ; honour to whom honour.

G

Prove

Prove that you are to submit your self to your Teachers, and Spiritual Pastors.

Heb. 13. 17. Obey them that have the Rule over you, and submit your selves: For they watch for your Souls, as they that must give an account, that they may do it with Joy, and not with Grief.

1 Tim. 5. 17. Let the Elders that Rule well be accounted worthy of double honour, especially they who labour in word and doctrine.

Prove that Servants are to be obedient to their Masters.

Eph. 6. 5. Servants be obedient to them that are your Masters.

1 Pet. 2. 18. Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.

Prove that you are to order your self lowly. and reverently to your Betters.

1 Pet. 5. 5. Likewise ye younger submit your selves unto the elder; yea, all of you be subject one to another, and be cloathed with humility.

Philip. 2. 3. — In lowliness of mind, let each esteem others better than themselves.

Prove that you are to hurt no body by word or deed

Philip. 2. 15 That we may be blameless and harmless, the Sons of God, without rebuke.

1 Thes. 4. 6. That no man go beyond, and defraud his brother in any matter, because the Lord is the avenger of all such.

1 Thes. 5. 15. See that none render evil for evil unto any man, but ever follow that which is good, both among your selves and to all men.

Prove that you are to be true and just in all your dealings.

Rom. 12. 17. Provide things honest in the sight of all men.

Philip. 4. 8. Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, — think on these things.

Prove that you are to bear no malice nor hatred in your heart.

Lev. 19. 17. Thou shalt not hate thy Brother in thy heart.

1 Joh. 3. 15. Whosoever hateth his brother is a murderer

Matth. 5.

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Matth. 5. 44. Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.

Prove that you are to keep your hands from picking and stealing.

Zach. 5. 3. — For every one that stealeth shall be cut off —.

Eph. 4. 28. Let him that stole, steal no more.

1 Cor. 6. 10. Nor Thieves, nor Covetous, — nor Extortioners, shall inherit the Kingdom of God.

Prove that you are to keep your tongue, from evil-speaking.

James. 1. 26. If any man among you seem to be religious, and bridlcth not his tongue, but deceiveth his own heart, this man's Religion is vain.

James 4. 11. Speak not evil one of another, Brethren.

Eph. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

Prove that you are to keep it from lying.

Col. 3. 9 Lye not one to another.

Eph 4. 25. Wherefore putting away lying, speak every man truth with his Neighbour.

Prove that you are to keep your tongue from slandering.

Psalms 101. 5. Whoso privily slandereth his Neighbour, him will I cut off.

Pf. 15. 1. 3. Lord, who shall abide in thy Tabernacle? — He that back-biteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.

Prove that you are to keep your Body in Temperance, Sobriety and Chastity.

Rom. 13. 13. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness.

2 Pet. 1. 6. — And to knowledge, temperance.

Tit. 2. 12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly.

1 Pet. 3. 2. While they behold your chaste conversation.

Prove that you are not to covet or desire other mens Goods.

Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as ye have.

Prove that you are to learn and labour truly to get your own living.

1 Thes. 4. 11, 12. Study to be quiet, and to do your own business, and to work with your own hands, that ye may walk honestly toward them that are without; and that ye may have lack of nothing.

Eph. 4. 28. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good.

Prove that you are to do your Duty in that State of Life, unto which it shall please God to call you.

1 Cor. 7. 10. Let every man abide in the same calling wherein he is called.

Verse 24. Brethren, let every man wherein he is called, therein abide with God.

Catechist.

My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

Our Father which art in Heaven, &c.

Prove that you are not able to do these things of your self, without God's special Grace.

2 Cor. 3. 5. We are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.

Prove that you are to call for this Grace by diligent Prayer.

Matth. 7. 7, 8. Ask and it shall be given you; seek and you shall find; knock and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened.

Prove, or shew where you find the Lord's Prayer.

Matth. 6. 9. Luk. 11. 2.

Question.

What desirest thou of God in this Prayer?

Answer.

I desire my Lord God our heavenly Father, who &c.

Prove

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Prove that God our heavenly Father, is the giver of all goodness.

James 1. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.

Prove that God will send his Grace to you and all his People that beg and use it.

Psalms 84. 11. ---- The Lord will give grace and glory, no good thing will he withhold from them that live up-rightly.

Prove that you are to worship him.

Rev. 15. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all Nations shall come and worship before thee.

Prove that you ought to serve him.

Luke 4. 8 --- And him only shalt thou serve.

Prove that you ought to obey him.

Heb. 5. 9. He became the Author of eternal Salvation, to all them that obey him.

Prove that 'tis God that sends us all things needful for our Souls and Bodies.

James 1. 17. Every good gift, and every perfect gift is from above.

Prove that he will be merciful unto us, and forgive us our sins, upon our unfeigned Repentance

Joel 2. 13. Rent your hearts and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness.

Acts 3. 19. Repent ye therefore and be converted, that your sins may be blotted out.

Prove that he is our defender in all Dangers.

Psalms 89. 18. For the Lord is our defence: the holy one of Israel is our King.

Prove that we are to pray him to keep us from all sin and wickedness, and from our ghostly Enemy, and from everlasting death.

Matth. 6. 13. Lead us not into temptation, but deliver us from evil.

Prove that you are to trust, that of his mercy and goodness, he will do this when you ask him.

James 1. 6. But let him ask in Faith, without wavering.

Psalm 37. 5. Commit thy way unto the Lord : trust also in him, and he shall bring it to pass.

Question.

How many Sacraments hath Christ ordained in his Church ?

Answer.

Two only, as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

Prove the Sacrament of Baptism from Scripture.

Matth. 28. 19. Go ye therefore and teach all Nations, baptizing them.

Prove it to be necessary to Salvation, where it can be had.

Mark 16. 16. He that believeth, and is baptized, shall be saved.

Joh. 3. 5. Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.

Prove the Institution of the Sacrament of the Lord's Supper.

1 Cor. 11. 23, 24, 25. — The Lord Jesus the same Night in which he was betrayed. took Bread, and when he had given thanks he brake it, and said, Take, eat, this is my Body which is broken for you : This do in remembrance of me.

After the same manner also he took the Cup when he had supped, saying, This Cup is the New-Testament in my Blood : This do as oft as ye drink it, in remembrance of me.

Prove the Sacrament of the Lord's Supper necessary to Salvation.

John 6. 53. Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.

Question.

What meanest thou by this Word Sacrament ?

Answer.

I mean an outward and visible Sign of an inward and, &c.

Prove that they were ordained by Christ himself.

Matth. 28. 18. 19. And Jesus came and spake unto them, saying, all power is given unto me in Heaven and in Earth.

Go

Go ye therefore and teach all Nations, baptizing.

Matth. 26. 26, 27, 28. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it

For this is my blood of the New Testament, which is shed for many, for the remission of sins.

Prove that they are the [ordinary] means whereby we receive his Grace and Favour.

Mark 16. 16. He that believeth, and is baptized, shall be saved.

John 6. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Prove that they are Pledges to assure us thereof; that is, of his Grace and Favour.

Rom. 6. 2, 3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him, by baptism into death — For, if we have been planted together in the likeness of his Death: we shall be also in the likeness of his Resurrection.

John 6. 54. Whoso eateth my flesh, and drinketh my blood, hath eternal Life; and I will raise him up at the last day.

Question.

How many parts are there in a Sacrament?

Answer.

Two: The outward visible Sign, and the inward Spiritual Grace.

Question.

What is the outward visible Sign, or Form in Baptism?

Answer.

Water: Wherein the Person is baptized, In the, &c.

Prove that the outward visible sign in Baptism is Water, with which the Person is to be baptized, In the name of the Father, Son, and Holy Ghost.

Matth. 28. 19. Go teach all Nations, baptizing them; In the name of the Father, and of the Son, and of the Holy Ghost.

John 3. 5. Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.

Prove that the inward and spiritual Grace in Baptism, is a death unto Sin and a new birth unto Righteousness.

Rom. 6. 3, 4. Know ye not that so many of us as were Baptized into Jesus Christ, were Baptized into his Death? Therefore we are Buried with him by Baptism into Death; that like as Christ was raised up from the Dead, by the glory of the Father, even so we also should walk in newness of Life.

Tit. 3. 5. ---- According to his mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost.

Prove that we were by Nature born in sin.

Psal. 51. 5. Behold I was shapen in iniquity; and in sin did my mother conceive me.

Prove that we are by nature Children of Wrath.

Eph. 2. 3. ---- And were by nature Children of wrath, even as others.

Prove that by Baptism we are made the Children of Grace.

Gal. 3. 26, 27. For ye are all the Children of God, by Faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

Question.

What is required of Persons to be baptized?

Answer.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

Prove that Repentance is required of persons to be baptized.

Acts 2. 38. Then Peter said unto them, Repent and be baptized every one of you, in the Name of Jesus Christ for the remission of sins; and ye shall receive the Gift of the Holy Ghost.

Prove that Faith, whereby they believe the Promises of God, is required of Persons to be baptized.

Acts 8.

Acts 8. 36, 37. ----- And the Eunuch said, See here is Water, what doth hinder me to be baptized- And Philip said, if thou believest with all thy heart, thou mayest.

Acts 18. 8 ----- And many of the Corinthians hearing, believed and were baptized.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot perform them.

Answer.

Because they promise them both, by their Sureties: which promise when they come to age, themselves are bound to perform.

Prove that Children of believing Parents are to be baptized.

Acts 2. 38, 39. And Peter said, Repent and be baptized every one of you, in the name of Jesus Christ.----- For the promise is unto you, and to your Children.

Mark 10. 14. Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of God.

Matth. 28. 19. Go teach all Nations, baptizing them.

Acts 16. 15. And she was baptized and her Household.

1 Cor. 1. 16. I baptized the Household of Stephanus. [not only them, but their Household: in which 'tis very probable were Children.]

1 Cor. 7. 14. For the unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband: else were your Children unclean, but now are they holy.

Prove that though our Sureties promised Faith and Repentance in our name; yet we our selves are to perform them, when we come to age.

Heb. 10. 23. Let us hold fast the profession of our Faith, without wavering.

Mark 16. 16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

2 Tim. 2. 19. ----- Let every one that namech the name of Christ, depart from iniquity.

Question.

Why was the Sacrament of the Lord's Supper ordained?

Answer.

For the continual remembrance of the sacrifice of the death of Christ, and of the Benefits which we receive thereby.

Prove that the Sacrament of the Lord's Supper, was for a continual remembrance of the Sacrifice of the death of Chr:st.

1 Cor. 11. 24. This do in remembrance of me.

Verse 26. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Question.

What is the outward part or sign of the Lord's Supper?

Answer.

Bread and Wine which the Lord hath commanded to be received.

Prove that the outward part of the Lord's Supper is to be Bread and Wine.

Matth. 26. 26, 27, 28, 29. Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body.

And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

For this is my Blood of the New Testament —

But I say unto you, I will not henceforth drink of this fruit of the Vine, until the day when I drink it new with you, &c.

Question.

What is the inward part or thing signified?

Answer.

The Body and Blood of Christ; which are verily and indeed taken and received by the faithful, in the Lord's Supper.

Prove that the inward part or thing signified, is the Body and Blood of Christ.

1 Cor. 10. 16. The Cup of blessing which we bless, is it not the Communion [or Communication] of the blood of Christ? The Bread which we break, is it not the Communion [or Communication] of the body of Christ?

Question.

What are the Benefits whereof we are made partakers thereby?

Answer.

The strengthening and refreshing of our Souls, by the

Resolved into Scripture-Proofs. 131

the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Prove that our Souls are strengthened and refreshed by the Body and Blood of Christ.

John 6. 54, 55, 56. Whoso eateth my Flesh, and drinketh my Blood; hath eternal life and I will raise him up at the last day. For my Flesh is meat indeed, and my Blood is drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.

Question.

What is required of them who come to the Lord's Supper?

Answer.

To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively Faith in God's mercy through Christ, with a thankful remembrance of his death, and be in Charity with all Men.

Prove that they who come to the Lord's Supper are to examine themselves whether they truly repent.

1 Cor. 11. 28. Let a man examine himself, and so let him eat of that Bread and drink of that Cup.

Verse 31. For if we would judge our selves, we should not be judged.

Prove that they who come to this Sacrament, must stedfastly purpose to lead a new Life.

1 Cor. 5. 7, 8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.

For even Christ our Passover is sacrificed for us. Therefore let us keep the Feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Prove that we are to come to this Sacrament with a lively Faith in God's Mercy, through Christ.

Heb. 10. 21, 22. And having an High-Priest over the House of God: Let us draw near with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil conscience.

Prove that we are to receive it with a thankful remembrance of Christ's Death.

1 Thes. 5. 18. In every thing give thanks.

1 Cor

1 Cor. 11. 26. For as often as ye eat this Bread and drink this Cup, ye do shew the Lord's death till he come.

Prove that we are to receive the Sacrament, being in Charity with all Men.

Matth. 5. 23, 24. If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave there thy gift before the Altar, and go thy ways : First be reconciled to thy Brother, and then come and offer thy gift.

1 Cor. 13. 2.----- Though I have all Faith, so that I could remove mountains, and have no Charity, I am nothing.

Verse 13. And now abideth Faith, Hope, and Charity; but the greatest of these is Charity.

The

The whole Duty of Man,
Reduced into
QUESTIONS

To be answered by a
Single YES or NO.

PART IV.

Sunday I. Duties to God.

- D**O you believe in God? *Yes. Of God.*
Are there any more Gods than one? *No.*
Do you believe that God is an infinite, glorious Spirit? *Yes.*
Is not God distinguished into three Persons, Father, Son, and Holy-Ghost? *Yes.*
Are these three Persons any more than one God? *No.*
Is not God the Father our Creator? *Yes.*
Is not God the Son our Redeemer? *Yes. Of the Tri-*
Is not God the Holy-Ghost our Sanctifier? *Yes. nity.*
Though you cannot fully understand how these three Persons can be but one God, are you bound to believe it? *Yes.*
May we doubt of the truth of any thing which God reveals to us? *No.*
Is not God a Spirit; a good, a gracious, a holy, a merciful, a wise, and just Spirit? *Yes. Of the At-*
Can we see God with our mortal Eyes? *No. tributes of*
Does he not govern and order all things here by his Providence? *Yes. God, or his Divine Ex-*
Is God every where present; and does he know all things; even the thoughts of every Man's Heart? *Yes. cellencies.*
Is not your Soul a thing of the greatest value in the World? *Yes:*
Are you willing to have it saved, and to pass to Heaven when you die? *Do Yes.*

*Of a future
State.*Do you think that your Body shall alway lie
in the Grave? *Ans.*Do you believe your Body shall arise again out
of it, and be joined with your Soul, and live to-
gether for ever, in Happiness or Misery? *Yes.*If you should be damned, and go to Hell, is
there any hope of ever coming out again? *No.*Must you not believe in God, and his Son Jesus
Christ, and love him, and sincerely obey his Com-
mands, if you will be saved from Hell, and ob-
tain Heaven? *Yes.**Of the
Commands.*Are you willing to know what these Commands
are, that so you may obey them? *Yes.*Were all Men liable to Damnation, because
Adam did eat the forbidden Fruit? *Yes.*Did Jesus Christ afterwards die for all Men,
that so they might be saved? *Yes.*But must we not believe in Christ, and repent
of our Sins, and conscionably obey him, if we will
be saved by him? *Yes.*Is there any other name under Heaven by which
we must be saved but the Lord Jesus Christ? *No.**Of Faith.*Seeing we must be saved by Faith in Christ, are
you desirous to know what true Faith is? *Yes.*Is not Faith such a belief of the Gospel of
Christ as makes us ready and willing to obey his
Commands? *Yes.*Do you believe the Scripture to be the Word
of God? *Yes.*Do you doubt of the truth of any thing con-
tained in it? *No.*Are you willing to perform those things which
Christ would have you perform, to the utmost
of your Power? *Yes.*If you should at any time sin against him by
not performing them, will you confess it to God,
and sorrow for it, and strive to do so no more? *Yes.**Of the
Instruct-
ions.*Shall the threatnings of the Scripture come
upon every one that does not repent of his Sins,
and amend his Life? *Yes.*

Does

The whole Duty of Man, &c.

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Does not God promise in the Gospel great and glorious things to them that love and obey him? *Pes.*

Of the Promises.

Shall you enjoy these Promises, unless you perform the Conditions? *No.*

Are not these the Conditions, That you are to believe in him, repent of your Sins, love him, and obey him? *Pes.*

The conditions of enjoying them. Of Hope.

Do you hope to partake of the good things which God has promised? *Pes.*

But can you hope for them aright, unless you leave your Sins, and heartily endeavour to do what God has commanded? *No.*

Can you hope for the Promises at all, while you resolve to continue in your Sins? *No.*

Should you not instantly endeavour to get out of them, and to please God, that so you may hope aright? *Pes.*

Though you have been a very great Sinner, yet if you change your course, repent of your Sins, and believe in Christ, is there not a very good Hope of your Salvation? *Pes.*

Do you love God. *Pes.*

Have you not great reason to love him because he is good, and great, and kind, and merciful, and willing to have you saved? *Pes.*

Of the Love of God, and the motives to it.

Seeing you love God, can you do less than truly to labour to please him? *No.*

If you love him, should you not desire to enjoy him? *Pes.*

Fruits of that Love.

Are there not two ways of enjoying God: in his Ordinances here, and in Heaven hereafter? *Pes.*

Is it not a blessed thing to enjoy God here, in Praying, meditating, and in hearing his Word, and receiving the Sacrament? *Pes.*

And will it not be a blessed thing always to enjoy him, in the glories and happiness of Heaven? *Pes.*

Would we have heaven at a cheaper Rate, than one short life of Love and Obedience? *No.*

As you love God, so do you fear him too? *Pes.*

Of the Fear of God.

Do you fear him so as to be afraid to offend him, or displease him? *Pes.*

Do.

- Do we not displease and offend him when we sin against him? *Yes.*
- Of fearing Men more than God.* Is it fit we should fear Man more than God? *No.*
- Of trust in God.* Must we not rather displease any Man than God? *Yes.*
- Must we not *trust* in God in all Temptations, Needs, and Dangers? *Yes.*
- But though we trust in God must not we our selves resist the Temptation? *Yes.*
- And must we not pray for God's Grace to assist us to overcome it? *Yes.*
- Do we trust in him aright if we do not resist it, and beg his Grace to help us? *No.*
- Not to deliver our selves from any danger by Sin.* When we are in any danger or Trouble, may we try to get out of it by any Sin? *No.*
- When we are sick, or have lost any thing, may we go to a Witch, or Conjurer? *No.*
- In all needs and troubles must we not do this: Use lawful means, pray to God, and trust him? *Yes.*
- Must we not trust in God for his Grace? *Yes.*
- But do we trust aright, if we do not pray for it, and do not carefully use and imploy that Grace which we have already? *No.*
- Must we trust in God for a supply of our bodily wants? *Yes.*
- But do we trust aright if we do not use honest industry and labour? *No.*
- Of cares.* Is all carking, vexatious, distrustful, and immoderate care, unlawful? *Yes.*
- Is a prudent, moderate Care unlawful? *No.*
- Must we not therefore faithfully use our own endeavours, and then look up to God for a Blessing on us? *Yes.*

¶ Sunday II ¶

- of humility.* Is not humility towards God a Christian Duty? *Yes.*
- Is not this humility such a sense of our own meanness and his Excellency, as may make us lowly and submissive to him? *Yes.*
- In respect of obedience.* When God commands us any thing, should not this humility make us chearfully set about it? *Yes.*
- Is the proud Man apt to obey God? *No.*
- Though we do sincerely obey God, should not this

this humility keep us from any high conceits of our own performances

Yes.

If we do entertain any high and proud conceits of our own performances, will they be acceptable to God?

No.

In respect of our own performances.

Are not the best of our Works full of Infirmity, and full of pollution?

Yes.

Is Patience a duty towards God?

Yes.

In respect of Patience.

Is Patience a willing and quiet yielding to whatever Affliction it pleases God to lay upon us?

Yes.

Can this Patience become easie to us, without humility towards God?

No.

Will the patient Man repine, and grudge, and murmur at that which God lays upon him?

No.

When God afflicteth us, doth he not aim at our good?

Yes.

Does not God correct and punish us to bring us to amendment of Life, or for a trial of our Patience?

Yes.

And does not God often afflict and chastise us here, that there may be nothing of evil left for another World?

Yes, Thankfulness for Afflictions.

Well then, should we not be thankful for Afflictions?

Yes, Fruitfulness under them.

Should we be unfruitful under Afflictions.

No.

Should we be so fruitful as to examine what Sin it might be that did provoke God to smite us; and to reform it?

Yes.

When any afflictions befall us from Man, is it not by God's permission and sufferance?

Yes, Of Afflictions from Men.

Instead of looking upon them therefore with rage, and revenge, should we not look up to God, and acknowledge his Justice in the Affliction?

Yes.

When God commands us to believe some things which seem impossible to us, doth not Humility teach us to believe them?

Yes.

When God commands us to do any thing which is contrary to our fleshly reason and humour, must we not do it?

Yes.

Is that Condition best for us, whatever it be, which God has put us in?

Yes, Submission to Divine Providence.

Can we chuse better for our selves, than God can for us?

When No.

When God denies us any thing of this world, as Wealth, Honour, Beauty, and the like, is it not some way or other for our good?

Yes.

Honour.

Is it not our Duty to Honour God?

Yes.

That is, are we not to have a very high esteem of God in our hearts?

Yes.

If we truly honour God, should we do any unworthy Action in his Sight?

No.

Can we ever be out of God's Sight?

No.

*Of honour-
ing God
his House*

Are we not to honour God in his House, which is the Church?

Yes.

Should we not enter into his House with Awe and Reverence?

Yes.

*in his Pos-
sessions,*

Must we not Honour God in his Possessions?

Yes.

What are these Possessions? are they not Tithes and Offerings?

Yes.

Can we with-hold them from the Minister, without sin?

No.

in his Day.

Are we to Honour God in his Day?

Yes.

Is the Lord's-Day to be spent in the Worship and Service of God?

Yes.

In Prayer, Reading, and Meditation?

Yes.

May any works, except works of Necessity and Charity, be done upon that day?

No.

Should not a good Christian (those of leisure especially) besides the Lord's Day, spend some other Days in the solemn Worship of God, according as the Church has appointed?

Yes.

*Of Festi-
vals.*

Should he not keep *Christmas*-Day, with a thankful remembrance of the Nativity of our Saviour?

Yes.

Should he not keep *Easter*-day, with a thankful remembrance of Christ's rising from the Dead?

Yes.

Should he not keep *White-Sunday*, with a solemn and thankful remembrance of the coming down of the Holy Ghost upon the Apostles?

Yes.

*Of Saints-
days.*

Should not a good Christian (if he have leisure) keep other Holy-Days, in memory of the Apostles and other Saints?

Yes.

Can any good Man desire to be excused from celebrating their Memory, and blessing God for their

their

their Example and their Doctrine, and desiring Grace to follow them?

No.

Can any good Man blame the Church, for setting apart, and appointing these Days for this purpose?

No.

Did not these Apostles and Saints reveal Christ, and the way of Salvation to us?

Yes.

And should we not be thankful for this?

Yes.

Should we not at least upon these Holy-Days, stir up our selves to the imitating their good Example?

Yes.

Are there not some Days of Fasting and Humiliation of our selves before God, to be kept by the devout Christian?

Fasts of the Church.

Yes.

Are we not to miss a meal, to give Alms, to afflict our selves, to confess and bewail our Sins before God, upon these days?

Yes.

Are not *Ash-Wednesday*, and *Good-Friday* two great Fasting-days; Days of penitential Humiliation?

Yes.

Is there any Popery or Superstition, in penitential Exercises, Fastings and Humiliation, on those days?

No.

Are we not to Honour God in his Word?

Yes.

Is not this Word of God contained in the Scripture?

Yes. Of honouring God in his Word.

Should we not read it, study it, and frame all the Actions of our lives by it?

Yes.

Should we perform those Duties which God commands us there to perform

Yes.

Should we commit those things which God there forbids us?

No.

Is the Word of God explained to us by the Catechizing, and Preaching of God's Minister?

Yes. of catechizing.

Are Parents and Masters to Catechize, and instruct their Children and Servants?

Yes.

If Persons have not been Catechized and Instructed when they were young, should they be content to live ignorant when they come Elder?

No.

Should we frequently hear Sermons?

Yes. of Preaching.

But will hearing only make us good Christians?

No.

Must

Must we not labour to remember, and practise what we hear? *Pes.*

The Sacraments.

Are there any more Sacraments generally necessary than Two? *No.*

Do not these Sacraments convey great Blessings and Benefits to us? *Pes.*

Of Baptism.

Did we not enter into Covenant with God, when we were baptized? *Pes.*

Covenant of Grace.

What was the Covenant on God's Part? was it not a promise of pardon of sin, his sanctifying Grace, and eternal Glory? *Pes.*

And what was our part of the Covenant? was it not that we should believe in Jesus Christ, repent of our Sins, and sincerely obey him all our Day? *Pes.*

The Vow of Baptism; in renouncing the Devil,

Seeing we renounced the Devil in our Baptism, may we any way deal with him, as by Conjurament or Witchcraft? *No.*

When Men go to Conjurers and Witches for any help, do they not in some degree forsake God? *Pes.*

Are the Works of the Devil all Sin, particularly Pride, Lying, Malice, Envy, Murder, and tempting others to Sin? *Pes.*

the World.

Must not a Christian forsake all the Poms of the World? *Pes.*

Are not the Poms of the World, all Excess in Diet, Sports or Apparel; or what's above our Degree and Quality? *Pes.*

Are we not to forsake all Temptations of the World? *Pes.*

All the vain and sinful Customs of the World? *Pes.*

All things of the World, that may be an occasion of sin to us? *Pes.*

All that friendship of the World, that is enmity with God? *Pes.*

All things of the World, that may take off my heart from God? *Pes.*

Should a Christian either covet or greedily and inordinately seek the Riches, Honour, and Pleasures of the World? *No.*

Must we so forsake the World, as to get or keep no part of it, by unlawful means, nor set our heart on it? *Must Pes.*

Must we forsake all wicked Companies, and all wicked Customs of the World? *Yes.*

Should a Christian be led by the sinful Lusts, or the unclean desires of the Flesh? *No.* *the Flesh.*

Are we not to forsake all those Lusts of the Flesh, which St. Paul mentions, Gal. 5. 19. &c. *Yes.*

Do you believe all the Articles of the Christian Faith, which your Godfathers and Godmothers promised you should believe? *Yes.* *Promise of Faith, in Baptism, and Obedience.*

Will you labour to keep God's holy Will and Commands, as they promised in your name? *Yes.*

Are we not highly concerned to keep this Covenant with God, which we made at our Baptism? *Yes.*

Can we reasonably expect that God should make good his part of this Covenant, if we do not sincerely make good our part? *No.*

¶ Sunday III. ¶

ARE not all Christians to receive the Sacrament of the Lord's Supper as often as conveniently they can? *Yes.* *Lord's Supper,*

Do we not come to the Sacrament, thankfully to remember Christ's Death for us, and to renew that Covenant with God, which we made at our Baptism? *Yes.* *meaning of it.*

Can any good Christian desire to be excused from doing this? *No.*

Does not the Covenant which we renew, contain Mercies on God's part, and Duties on ours? *Yes.* *Renewing of the covenant of Grace.*

Are not the Mercies on God's part (as was said before) Pardon of Sin, Grace here, and Glory hereafter? *Yes.*

And are not the Duties on our part, Faith, or a stedfast belief in Christ; Repentance for all known sin, and future sincere Obedience? *Yes.*

Should we neglect to examine our selves before wherein we have broken our Covenant, by sinning against God? *No.* *Examination.*

Should we not examine how wilful, how great, how frequent our sins against God have been? *Yes.* *Humiliation, and Contrition.*

Ought not this sight of them to bring us to Humiliation and Contrition? *Is Yes.*

Is not the true Contrition, a sorrow out of Love to God ?

Yes.

That is, should we not sorrow because we have offended so good a Father, so tender a Saviour, and grieved his Holy Spirit ?

Yes.

Confession.

Should we not privately in Prayer, confess our Sins to God, and mention in particular the chiefest of them ?

Yes.

Must we not beg God to cleanse us from secret Sins, those which we have forgot, by saying with David, *Cleanse thou me from my secret faults ?*

Yes.

Resolutions of Obedience.

When we have sorrowed for them, and confessed them, may we still keep them, and live in them ?

No.

Must we not renounce them, and resolve to obey God better for the future ?

Yes.

Faith.

When we have examined our selves, and confessed our Sins to God, and sorrowed for love of him, and purposed sincerely to obey him for the future ; are we to believe that our sins shall be pardoned through Christ ?

Yes.

Charity.

Must we not bring with us to the Sacrament, Charity and Love to our Brethren ?

Yes.

May we come with malice and hatred in our hearts ?

No.

Must we not labour to reconcile them to us whom we have injured, and seek forgiveness, and make our peace with them before we come ?

Yes.

And Must we not be ready to forgive them that have injured us ?

Yes.

Devotion.

Must we not bring with us Devotion, and put off all thoughts of the World ?

Yes.

Usefulness of a Spiritual Guide.

If we doubt of any thing before, should we not do well to ask the advice of a Minister ?

Yes.

Should we be ashamed, or afraid to discover the griefs or doubts of our Soul to him ?

No.

Would a good Man like us much the better for so doing ?

Yes.

Meditation when receiving.

When we are at the Lord's Table, should we not humbly meditate on our own Unworthiness ?

Yes.

And

And should we not thankfully meditate on Christ's sufferings for us?

Yes.

Was not Christ the Sacrifice, which was offered up for our Sins?

Yes.

Could there be a greater instance of Love, than for Christ to die for us, and our Salvation?

No.

For this Love of Christ's, can we return him less than Love and Obedience?

No.

After the Sacrament, should we not thank God for the benefits and mercies there received?

Yes.

Thankfulness after-ward.

Should we forget any of our good Resolutions there made?

No.

Is it not very dangerous wilfully to break them?

Yes.

Mindfulness of our good Purposes.

Should we not often renew our Covenant with God, in the Sacrament?

Yes.

¶ Sunday IV. ¶

Should we not honour God in his name?

Yes. Honouring

May a Christian dishonour it by swearing?

No. God's name.

May we dishonour him by speaking any evil, or thinking any evil of God?

No.

Is not Perjury or false-swearing, a dreadful sin against God?

Yes.

Of Perjury and Oaths.

Should not a Christian be very careful, never to swear vainly, rashly, or falsely?

Yes.

Should he ever swear at all, unless he be lawfully called to it?

No.

Ought not every Christian to lay to heart the great sin and danger of swearing vainly, rashly, and falsely?

Yes.

¶ Sunday V. ¶

MUST not a Christian Worship God, in his Soul and Body?

Yes.

Worship.

Must not a Christian pray frequently and constantly?

Yes.

Prayer.

When we pray to God, should we not confess our Sins to him, and beg his Pardon, and his Grace to amend our lives?

Yes.

Confession.

Should not a Christian pray in private as well as publick?

Yes.

Should

Should not a Christian in Prayer beg of God for those Graces which he most wants?

Yes.

Should not the Lyar beg of God the Grace to speak Truth? the Lustful Man for Chastity? the Proud Man for Humility? and the like?

Yes.

Petition, for others as well as our selves.

Should we neglect to pray for others, as well as our selves?

No.

Should we not pray for Parents, Children, Husband, Wife, Friends and Benefactors, and the like?

Yes.

Thanksgiving.

Should we forget to thank God for all his Mercies when we pray to him?

No.

Publick and private Prayer.

Should not a good Christian pray to God publickly in the Church and in the Family; and privately by himself alone?

Yes.

Can he do it seldomer than Morning and Evening?

No.

Frequency in it.

Should not those that have leisure do very well to pray oftner?

Yes.

Advantages of it.

Is it not an Honour, a blessed and a Pleasant thing that we can pray to God, and beg Mercies of him?

Yes.

How to pray.

May we ever ask of God any thing unlawful?

No.

When we pray, must we not pray faithfully, and humbly, and earnestly, and mind what we are about?

Yes.

May we think upon other things when we are praying to God?

No.

He that would pray rightly, should he not cleanse his heart from all affections to sin?

Yes.

Should we not kneel when we pray, whether at Church or at Home?

Yes.

of Repentance.

Is not Repentance a turning from Sin to God?

Yes.

Should we not daily repent of our sins?

Yes.

May we put it off to our Death-bed?

No.

Is it not a most desperate and dangerous Madness to do so?

Yes.

Times for it.

Besides our daily Repentance, should we not set apart some times, solemnly to humble our selves before God for sin?

Yes.

Should we not do well sometimes to keep a fasting day, or to miss a meal, and spend that time in

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in humbling our selves before God for our Sins?

Yes.

Is not the afflicting our selves, or the revenging our selves for sin by fasting acceptable to God?

Yes.

Can such revenge upon our selves for Sin, satisfie for our Offences?

No.

Is there any thing but the Blood of Christ that can make Satisfaction for our Offences?

No.

But shall that Blood be applied to any but Penitent Sinners?

No.

Are not these then the steps to Repentance The confessing our Sins in Prayer to God, the sorrowing for them, resolutions of forsaking them, and of a new Obedience?

Branches of it, or steps to it.

Should not a good Man set apart these times for fasting, or missing a Meal, and calling himself to an account for his sins, and returning to God by Repentance, as often as he may conveniently?

Yes.

Fasting,

Would it not be a happy course if we did it once a week, or once a month?

Yes.

May a Christian give divine Worship to a Saint or Angel, or to any Image?

Yes.

Is it not Idolatry to do so?

No.

Yes. *Idolatry,*

Is it not an Idolatry to love, or fear, or trust in any thing more than God?

Yes.

Sunday VI. To our Selves.

Ought not a Christian to be humble?

Yes. *Humility.*

Is not Humility to have a mean and low opinion of our selves, and to be content that others should have so too?

Yes.

Does God love the Proud Man?

No. *Pride,*

Is not Pride then a very dangerous sin?

Yes.

May a Man be Proud of Beauty, Strength, Wit or Grace?

No.

Should we not watch against the beginnings

H

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nings of Pride in the Heart, and pray against it?

Yes.

Should a Christian hunt after the praise of Men?

No.

Should he not be content to be without it, and labour only for the Praise of God?

Yes.

Is it not a sinful and dangerous thing, to thirst after the praise of Men?

Yes.

Vain-glory

Will a good Action be accepted, if it be done out of vain-glory?

No.

Whenever we do a good Action, should we not seek the praise of God, and not the praise of Men?

Yes.

Is not Meekness a Christian Duty?

Yes.

of Meekness

Is not Meekness a calmness and quietness of Spirit, so as not to be apt to be wrathful, angry, and enraged?

Yes.

Will not this Duty liken us to Christ?

Yes.

Should not a Christian be of a meek and quiet Spirit, toward God and Man; toward Superiors, Equals, Inferiors, Friends and Enemies?

Yes.

Should a Christian be ever causelessly or immoderately angry, with any Man?

No.

May a Christian in his Anger call Names, as Rogue, Rascal, Fool or the like?

No.

Should not a Christian labour to prevent, and suppress the first beginnings of Rage, and Wrath, and Anger?

Yes.

Would it not be a good way to do it to shut up the Lips?

Yes.

Seeing Meekness will so liken us to Christ, should we not labour for it, and pray for it?

Yes.

Consideration.

Is not Consideration a Christian Virtue?

Yes.

Is not the want of Consideration the cause of most of our Sins?

Yes.

Should

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Should we not often consider the state of our Soul how it stands toward God, or whether we have reason to hope it is in God's Favour?

Of our state

Yes,

Is he in God's Favour that continues in any one wilful sin?

No.

And if he die in it can he hope for Mercy at his Hands?

No.

Is not the neglect of Consideration a dangerous thing?

Yes,

Should we not before we do any action, consider whether it be lawful or not?

Yes.

When upon consideration we find any action done to be unlawful, should we not instantly repent of, and amend it?

Of our Actions.

Yes,

Would it not be a good course every night, to try, and examine the actions of the day past?

Yes.

And if any of them were Evil, to beg God's Pardon, and resolve instantly upon amendment?

Yes.

¶ Sunday VII. ¶

Is not contentedness a Christian Duty?

Yes.

Should not a Christian be pleased with that Condition that God has placed him in?

Contentedness.

Yes,

May he murmur or repine at it?

No.

May a Christian be a covetous Person?

No.

Is contentedness a good remedy against Covetousness?

Yes,

Is not Covetousness the setting our Heart upon Wealth, or the consenting to any desires of getting, or keeping it by any unlawful means?

Covetousness.

Yes.

May a Christian omit any Duty, or commit any Sin to get Wealth?

No.

Can he that is covetous ever perform his Duties either to God, himself, or Neighbour?

No.

Should not a Christian strive for the virtue of Contentedness, and pray for it?

Yes.

Is not diligence a Christian virtue?

Yes.

Diligence.

Should not a Christian diligently watch against all Sin?

H. 2

Should Yes.

*Watchful-
ness and In-
dustry.*

Should he not watch most narrowly against that Sin to which he is most inclined? *Yes.*

And must he not labour to avoid all Occasions of it? *Yes.*

Should we not diligently husband and imploy all the Gifts of the Soul, so as may bring in most Glory to God? *Yes.*

May we imploy any of them in the Devil's Service, or the Service of Sin? *No.*

Must we not diligently imploy, and use the talent of Grace which God has given us? *Yes.*

If we do imploy, and husband it faithfully, will God give us more? *Yes.*

If we do not imploy and husband what we have, will God take it away? *Yes.*

Must we pray for more Grace as well as imploy what we have already? *Yes.*

Chastity.

Is not Chastity or Purity a great Christian Vertue, a lovely and a Heavenly Vertue? *Yes.*

May he that would be chaste, allow himself in any Acts of Lust or Uncleaness? *No.*

Are all Acts of that nature utterly unlawful, except only in lawful Marriage? *Yes.*

May a Person commit any act of Lust upon himself? *No.*

Are not Incest, Adultery and Fornication, great Sins against God? *Yes.*

*Of the Hand
and Eye,
Tongue and
Heart.* Are not the Lusts of the Hand and Eye utterly unlawful? *Yes.*

May our Words, or Discourse be filthy or immodest? *No.*

Are lustful and foul Desires and Imaginations unlawful? *Yes.*

Has not God threatned heavy Vengeance upon these Sins? *Yes.*

Helps to it. Should not he that would be pure and chaste resist the very first beginnings of this Temptation? *Yes.*

Should he not cast away the very first fancy of Lust with anger and indignation? *Yes.*

Should not he that would be chaste, avoid Idleness? *Should he?*

Should he that would be chaste, think upon any unclean Passages of his former Life? No.

Should he go into the company of light and wanton Persons? No.

Should he earnestly pray to God for the Spirit of Purity? Yes.

Ought not those to marry, who cannot live innocently without Marriage? Yes.

Ought not a Christian to be temperate in Eating? Yes. *Temperance*
Yes. in eating.

Should a Christian pamper his Body to serve his Lust? No.

Should a Christian eat for Health, and not for Pleasure? Yes.

Should he be too curious or costly in his Food? No.

¶ Sunday VIII ¶

Ought not a Christian to be temperate in Drinking? Yes.

Are not Drunkenness and Gluttony great Sins against God? Yes.

Is it not a Sin to make any other Person drunk? Yes. *In Drinking.*

Is there not a Woe pronounced against it? Yes.

May a Christian drink so much as to disorder his Reason and Understanding? No.

Though a Person can bear Drink, yet may he drink hard without Sin? No.

Should a Christian hearken to the persuasions of them that would have him drink beyond measure? No.

Should a Christian be afraid of their Reproaches, that would tempt him to this Sin? No.

If he be ever reproached for Temperance, or any other Vertue, is it not a blessed thing? Yes.

Ought not every one, as he loves his Soul, carefully to abstain from the Sin of Drunkenness? Yes.

Are they not therefore carefully to avoid that company, or occasion, in which they may be tempted to it? Yes.

¶ Sunday IX. ¶

*Temperance
in Sleep, and
Recreation.*

Ought a Christian to be moderate and temperate in sleep? *Yes.*

Is not sloth, and immoderate sleep a Sin against God? *Yes.*

Are any Recreations lawful for a Christian? *Yes.*

Are those lawful which are dishonourable to God, or injurious to our Neighbour? *No.*

Must we be temperate in them, so as not to spend too much time at them? *Yes.*

May we set our Heart too much upon them? *No.*

Is not the end of Recreation to be a refreshing of our selves? *Yes.*

Are we to use them only to pass away our time? *No.*

Should we play at any game meerly out of Covetousness, or to get Money? *No.*

May we cheat or cozen in our Recreations? *No.*

*Temperance
in Apparel.*

Ought a Christian to be temperate in Apparel? *Yes.*

Should he not wear such as agrees with his condition and quality? *Yes.*

May we be proud of Apparel? *No.*

Should a Christian strive to go beyond his Rank? *No.*

Is it a Sin to bestow too much time, care, or cost about it? *Yes.*

May a Christian pinch his Body, either in Food or Raiment to fill his Purse? *No.*

Sunday X. Duty to our Neighbour.

Justice

ARE not Justice and Charity, the two great Duties which we owe our Neighbour? *Yes.*

May a Christian spitefully and causelessly vex and grieve the Mind of another? *No.*

*Of drawing
others into
sin.*

May we draw any other man into Sin by any means? *No.*

Is it not a great wickedness to entice any Man to Sin? *Yes.*

May we command any Man to Sin? *No.*

May

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May we perswade or advise any Man to Sin?

No.

May we assist, or help others in contriving or acting a Sin?

No.

May we lead any Man to sin by our Example?

No.

May we encourage any Man in Sin?

No.

May we defend, or justify any Man in Sin?

No.

May we affright or discourage any from Holiness and Christian Living?

No.

Is it not a great wickedness to have drawn any to Sin by any of these means?

Yes.

Is it not sadly to be repented of?

Yes.

Should we not labour to win those to Repentance whom we have drawn into Sin?

Yes.

Should we not labour to do it though it cost us much self-denial, and difficulty?

Yes.

Is not Murther a dreadful Sin?

Yes, of Murther.

Can he be excused from Murther who is the cause of another Man's death, either by false Witness, or by Drinking, or by setting others at variance?

No.

Is the maiming our Brother a degree of Murther?

Yes. Maiming a great injury.

Should not he that has been guilty of maiming another, make what satisfaction he can for so doing?

Yes.

As by assisting him in that maintenance which he is disabled to get?

Yes.

Is not wounding and striking any Man, a degree of Murther, and a Sin?

Yes.

Wounds and Stripes.

Are not bitter revilings, or reproaches of others, the murder of the Tongue, and a Sin?

Yes.

Murder of the tongue, and heart.

Is not malice and hatred, and ill wishes, the murder of the Heart?

Yes.

In all these cases, should we neglect to make what satisfaction we are able to the Person injured?

No.

Should we labour to reconcile them to us,

to retain them, and seek their Favour, whom by any of these means we have injur'd? *Yes.*

¶ *Sunday XI.* ¶

Adultery.

IS not Adultery a heinous, crying Sin? *Yes.*

Is it not Lust and Perjury too? *Yes.*

Malicious

Injustice.

Is not the spoiling the Goods of any Man out of Spite and Malice, a heinous Sin? *Yes.*

Can a Man repent of it truly without he make satisfaction and restitution? *No.*

May a Man covet to gain the Goods of another to himself? *No.*

That is to say, may he covet to gain them by oppression or Violence, or any unlawful means? *No.*

Oppression.

Or by wearying them out of them by Power, or vexatious Law-suits? *No.*

Is it not a great Sin to oppress another by Extortion, or by taking advantages, and making them pay for their needs? *Yes.*

Should we not lend to the Poor freely, and without Use? *Yes.*

Should a Landlord rack a Tenant beyond the worth of the thing? *No.*

Is not the oppressing the Poor, the Fatherless and Widows, or spoiling by Violence a crying Iniquity? *Yes.*

Theft.

May a Christian steal in any case? *No.*

Not paying

what we

borrow,

what we

have promi-

sed, or are

bound for

Is it not as bad as stealing to refuse to pay Debts, or what we borrow? *Yes.*

Is it not as bad as stealing to withhold what a Man has voluntarily promised? *Yes.*

Though a Man have promised something which is much to his own disadvantage, is he bound to make it good? *Yes.*

Ought a Man in Conscience to pay those Debts which he is bound for, in case the principal cannot, or will not? *Yes.*

Is it not a crying sin to withhold the wages of the Servant, or the hire of the Labourer? *Yes.*

¶ *Sunday XII.* ¶

IS not Robbery on the way, or plundering a great Iniquity? *Yes.*

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May a Christian receive stolen Goods, if he know or believe them to be stolen?

No. *Not to receive or buy stolen Goods. Of things found.*

May a Christian buy stolen Goods, if he know or believe they are stolen?

No. found.

If a Man conceal those Goods which he finds, and does not restore them, if he can learn out the owner, is he not a Thief?

Yes.

May a Christian be deceitful, or unfaithful in any Trust, whether to the Living, or the Dead?

Deceit in trust.

No.

Can Executors, or Guardians for Children, or Servants be unfaithful to their Trust, without Sin?

No.

Is it not deceit in selling any thing, to conceal the faults of it?

Yes. *In traffic. Deceit in Buying and Selling.*

If a Man know any faults by the thing he sells, and if the Chapman find them not out, should a Christian in Justice tell him?

Yes.

May a Seller use deceitful arts, to hide the faults of what he sells?

No.

May Sellers pick out silly and ignorant Chapmen to put off their deceitful Wares to?

No.

Are false Weights and Measures an abomination to the Lord?

Yes.

If a Seller find his Chapman ignorant, should he therefore over-rate him?

No.

May a Seller take advantage upon the necessities of him that buys?

No.

Is not that Extortion and Oppression?

Yes.

Should a Seller raise the Rate of any thing above moderate, allowable gains, because the Buyer greatly fancies the thing, and resolves to have it?

No.

If a Seller knows not the worth of what he sells, may the Buyer take advantage of his Ignorance?

No.

When a Man's Wants and Necessities compel him to sell any thing speedily, should the Buyer for this grate upon him, and beat him down, much below the worth of the thing?

No.

His

Should

Should not Buyers and Sellers both, labour for a strict Justice in Traffick? *Yes.*

Does not Deceit and Injustice in buying and selling, commonly bring a Canker and a Curse with it? *Yes.*

The necessity of Restitution. Is a Christian bound to make Restitution to those whom he has wronged (as far as he can, before he can be a true Penitent? *Yes.*

But what if the Party be dead, must not the Restitution be made to his Heirs or Executors? *Yes.*

But what if a Man have wronged so many that he cannot now remember who they were, is not the Restitution to be made to the Poor? *Yes.*

Ought the Restitution to come short of the Injury? *No.*

Should it not rather exceed it? *Yes.*

Has every Man Restitution made him, and Justice done him, when himself is satisfied, though by a Word, or a Farthing? *Yes.*

Though this business of Restitution be so much a stranger to many in the World, ought not a Christian seriously to consider it? *Yes.*

Should a Christian neglect to make Restitution for any known injury, for fear of shame or reproach? *No.*

If he find any other difficulty in the Case of Restitution, should he not ask counsel and direction of a Minister? *Yes.*

¶ *Sunday XIII.* ¶

Credit of our Neighbour. *false reports.* **I**S it not a great sin to lessen the good name of our Brother, by false Reports? *Yes.*

Should a Man report ill of his Neighbour, though he have some slight surmise that the thing is true? *No.*

Should a Christian be apt and forward to believe ill of his Neighbour. *No.*

When we hear ill of another Man, should a Christian report it to others? *No.*

Is

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Is not the bearing false Witness in Courts of Justice a heinous sin?

False witness.
Yes.

Is not railing, backbiting or slandering, a great Sin?

Railing, and
Yes.

Is not the Whisperer, that privately vents his slanders, and spreads ill reports secretly, under a great guilt?

Whispering.
Yes.

Should any Man that would secure his Charity and his Peace, give ear to Tale-bearers? and encourage them?

No.

May we despise and scoff at another, for any infirmity of Body or Mind?

Scoffing for infirmities or calamities.
No.

May we despise or scoff at another for his Calamities or Afflictions?

No.

May we despise or scoff at another for his sins?

Or Sins.
No.

Is it not a sin to judge any Man rashly, and censure him?

Judging.
Yes.

May a Christian bear any malice in his heart toward his Neighbour, or hate any Man?

No.

May we wish any evil in our heart to any Man?

No.

May we rejoice in any evil that befalls another?

No.

May we take any pleasure in the sin of his Soul, or the hurt of his Body?

No.

May we envy our Neighbour any good thing he enjoys?

Envy.
No.

Seeing the taking away a Man's good name, by spreading false reports, slander-
ing, whispering, railing, and the like, are
such great sins, ought not a Christian to
make what satisfaction he can?

*Repairing
the injury of
defamation.*

Yes.

Should not Restitution be made, by en-
deavouring to restore his Neighbour to that
degree of Credit, which he deprived him of?

Yes.

Or, at least, should he not make him sa-
tisfaction, by confessing his fault, begging
his pardon, and making his peace with him?

Yes.

Can a Man be a true Penitent for such
Injuries without Restitution?

No.

May,

*Lying.*May a Christian tell a lye? *No.*May he not do it out of fear, to avoid danger, or to hide a fault? *No.*Is it not a sin to tell Lyes by way of Story? *Yes.*Or out of Malice? *Yes.*Or to tell Lyes out of Covetousness, or to cheat another? *Yes.*Is it not a sin to tell Lyes out of Pride, or to set a Man's self out? *Yes.*Should not a Christian be of a courteous Behaviour toward all Men? *Yes.*May a Christian render evil for evil, or railing for railing by any means? *No.**Churlishness.* Is not a proud and churlish Behaviour hateful to God and Man? *Yes.*Ought not a Christian to be meek, and gentle, and patient toward all? *Yes.*Should not a Christian do good, even to those that hate him? *Yes.*If his Enemy were in distress, should not a good Christian relieve him if he could? *Yes.**Brawling.*Should not all brawling, quarrels, bitter reproaches, and revilings, and causeless anger, be far from a Christian? *Yes.**Cursing.*May a Christian in his anger curse any man? *No.*Is not cursing any, quite contrary to the Duty of praying for them that despitefully use us? *Yes.*Should a Christian pray for them who injure him, and despitefully use him? *Yes.*Seeing Christ himself did so, should we not follow his Example? *Yes.**Respect due to Betters.*Should we not bear a reverence and respect to Men of Wisdom, Piety and Learning? *Yes.*May we envy those who are above us, or do exceed us in any thing? *No.*Should we, out of envy, go about to lessen any man's worth or excellency? *No.*Should all men bear a respect and reverence to those, that are of a higher rank and quality than themselves? *Yes.*

May

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May a Man behave himself proudly or scornfully toward his Betters?

No.

Should a Christian supply the needs of all Men, according to his ability?

Yes. *Quest to those in any sort of want.*

If a man be ignorant and wants knowledge, should he not instruct him, if he can do it?

Yes.

Should not a Christian endeavour to comfort them that are in sadness and affliction?

Yes.

If a man be under any slander, are we bound to clear him, if we know he be innocent?

Yes.

If a man be in Poverty and Need, may they refuse to relieve him, who are in Plenty?

No.

To the Poor.

Should we not labour to imploy all our abilities to the glory of God, and the good of our Neighbour?

Yes.

If we refuse so to imploy them, will not God take them from us?

Yes.

May a Christian refuse to be thankful to his Benefactors, or those who have done him any good?

No. *Thankfulness to Benefactors.*

Ought he not to pray for them?

Yes.

May a Christian refuse to be thankful to them who reprove him, or admonish him, or advise him for his Soul's good?

No.

Admonition and Reproof.

Should not a man admonish another, when he sees him going on in a course of sin?

Yes.

But then should he not do it mildly and privately?

Yes.

Should we be angry with those who reprove or admonish us?

No.

Should not he who is reproved, reform, and amend after Reproof?

Yes.

If a man owe any thing, or have borrowed any thing, or have promised any thing, is he not bound to pay it?

Yes.

Should not Creditors deal Charitably and Christianly with their Debtors, if they are not able to pay?

Yes.

Sunday

Sunday XIV. Duties to Parents.

*To the King
Honour.
Tribute.
Prayers.*

Should not a Christian honour all lawful Magistrates, especially the King? *Yes.*

Should we grudge or refuse to pay them Tribute? *No.*

Are we bound to pray for them? *Yes.*

Obedience.

Must we obey all the lawful Commands of our King? *Yes.*

Suppose he commands us any thing plainly against the Word of God, must we obey them? *No.*

Must we not in such a case patiently suffer what he shall inflict on us? *Yes.*

May we rebel or rise up against him for any cause whatever? *No.*

*To our Pa-
stors.
Love, E-
steem,*

Must we Love and Honour the Bishops who are the Governors of the Church? *Yes.*

Are we bound to have a great love, and respect, and esteem, for our Ministers? *Yes.*

*Mainte-
nance.*

May we with-hold from their just main-tenance, without sin? *No.*

Obedience.

Are we bound to obey those Commands of God, which they preach to us? *Yes.*

*Prayers for
them.*

Should we pray for them? *Yes.*

May we forsake our own Minister, to go to hear Factionous, Nonconformist Teachers? *No.*

*Natural Pa-
rents.*

Are we to honour and behave our selves with respect, and humility to our Parents? *Yes.*

Reverence.

If they have any Infirmities, must we conceal and cover them? *Yes.*

May a Child be stubborn and irreverent toward his Parents? *No.*

*Love, Pray-
ers,*

Should Children love and pray for their Parents, and endeavour to bring them Comfort? *Yes.*

*Obedience,
&c.*

Must not a Child obey all the lawful commands of his Parents? *Yes.*

If a Parent command a Child to Lye or Steal, should the Child obey in that Case? *No.*

If the Child refuse to obey an unlawful Command, should he not refuse it humbly, modestly and respectfully? *Yes.*

May

May a Child despise the Counsel of his Parents, or mock at them?

No.

Is it not a dreadful sin to curse our Parents?

Yes.

May a Child without a great sin desire his Parents Death, for love of their Estate, or for any other thing?

No.

Should not a Child help his Parents in their needs?

Yes.

Should the Child marry against the Consent of the Parent?

No.

Is a Child bound to perform these Duties to his Parents, though they be unkind or wicked?

Yes.

Are Parents bound to sustain and nourish their Children?

Yes.

May Mothers refuse to nurse them, without a just Cause or Impediment?

No.

May Parents delay to bring their Children to Baptism?

No.

Is it not the Parents Duty to instruct them early in the ways of God?

Yes.

Ought not the Parent to bring up the Child in some honest Trade or Employment?

Yes.

Should not Parents try to make them in Love with their Duty, by Invitation and Encouragement.

Yes.

May Parents discourage or provoke them, by harsh and cruel Usage?

No.

Should not Parents (if need require) correct them timely, moderately, and gently?

Yes. Correction.

Should a Parent Permit any vice to get the least root in a Child?

No.

Should a Parent watch over their Souls, when they are grown up?

Yes.

Should Parents provide for their Subsistence, according to their Ability?

Yes. To provide for them.

May Parents provide for their Children by any unjust dealings?

No.

Is not that the way to leave a Curse with them, instead of a Blessing?

Yes.

Should

*Good example.**Toblessthem
by their
Prayers and
Pitty.*Should not Parents give them good examples, by that to win them to Vertue? *Yes.*Should they seek a Blessing on their Children, both by their Prayers, and their Christian Life? *Yes.*May Parents consume their Portion in their own Excess, and Roit? *No.*Or should Parents reserve all till their death, and let them want, or put them upon unlawful shifts in the mean time? *No.*May Parents oppress them with harsh, and unreasonable Commands? *No.*May a Parent marry them utterly against their Will? *No.**Sunday XV. Dues to Brethren.**Natural.*Should Christians bear a great Love and Kindness toward their natural Brethren? *Yes.*Should not natural Brethren and Sisters beware of Envyings and Heart-burnings toward each other? *Yes.**Spiritual.*Should we not have a great love and affection for our Spiritual Brethren? *Yes.*Are not Spiritual Brethren our fellow-Christians? *Yes.*Should we not join with them in holy Duties; in Prayers, hearing the Word, and receiving the Sacrament? *Yes.*May we despise or hate a Fellow-Christian, because he differs from us in some Opinions? *No.*If a Brother be overtaken in a fault, should we not do our best to bring him to Repentance? *Yes.*Should we triumph over him in respect of our own Innocence? *No.*Should we Christians have a fellow-feeling of one another's sufferings and afflictions? *Yes.*May we rejoyce at the Sins or afflictions of any Man? *No.**Wives Duty.*Is the Wife to obey the Husband in all lawful Commands? *Yes.**But*

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But what if the thing commanded be inconvenient, must she obey him then too? *Yes.*

Obedience.

Can any thing warrant the Wife's not obeying, besides the unlawfulness of the Command?

No. Fidelity.

Is the Wife to be faithful to the Husband's Bed?

Yes.

And faithful and careful of his Worldly affairs?

Yes.

May the Wife strive for Rule and Dominion over her Husband?

No.

Is the Wife tenderly to love her Husband?

Yes. Love.

Can the faults of a Husband justify the forwardness of a Wife?

No.

Does the Husband owe the Wife a tender Love?

Husbands

Yes. Duty.

Is the Husband to be faithful to her Bed?

Yes. Love.

Is not unfaithfulness to the Bed in either, Perjury as well as Adultery?

Yes. Faithfulness.

May the Husband deny the Wife maintenance?

Yes.

No. Maintenance, and Instruction.

Is the Husband to instruct the Wife according to his knowledge and ability?

Yes.

Should the Husband and the Wife pray for each other, and advance one another's good?

Yes.

To pray for each other.

Is it not a great Sin to marry any that is promised to another?

Yes.

May those marry that are within the degrees of Kindred, which are forbidden by God?

No.

If a Person marry one that is too near of Kin to his deceased Wife, is not that as bad as if she were too near of kin to himself?

Yes.

Must not a Christian be faithful to his Friend?

Yes.

Friendship.

May he betray the Secrets committed to him by his Friend?

No.

Should he not assist his Friend in his needs, and pray for him?

Yes.

Its Duties.

Should he kindly admonish him of his Faults?

Yes.

Should we be constant to our Friend?

Yes.

Is.

*Servants,
Duty,*Is a Servant to obey his Master in all law-
ful Commands?

Yes.

*Obedience,
Diligence.*Ought not a Servant to be diligent in his
labours as well in his Master's absence, as
when his Eye is over him.

Yes.

*Faithfulness,
&c.*Ought a Servant to be faithful in those
things which are committed to his trust?

Yes.

May a Servant waste, or purloin his Ma-
ster's Goods?

No.

Or convert them to his own use?

No.

Ought a Servant to be meek and patient
under his Master's Reproofs?

Yes.

May a Servant give his Master or Mistress
rude and surly Answers?

No.

Ought not a Servant to be diligent in his
Master's business?

Yes.

Should a Servant give himself to Idleness,
and Company-keeping?

No.

Ought not Servants to be present at Fa-
mily-Prayers?

Yes.

*Masters Du-
ty.*Ought not Masters to be Just to their Ser-
vants, and to perform what they have pro-
mised?

Yes.

*Justice.*Is it not a great Oppression, and crying
Sin to with-hold the Wages of the Hireling
and the Servant?

Yes.

*Admoniti-
on.*Ought not Masters to admonish and re-
prove their Servants when they sin against
God?

Yes.

*Instruction.*And should they not exhort and persuade
them to Religion and Virtue?

Yes.

May Masters use Servants Cruelly and
Tyranically?

No.

Should they not remember that they have
a Master in Heaven?

Yes.

Should Masters be moderate and reasona-
ble in their Commands?

Yes.

*Good Ex-
ample, &c.*Should not Masters give them a good Ex-
ample?

Yes.

Ought not Masters to provide them means
of Instruction in Religion?

Yes.

Should.

Should they deny them time and opportunity of Prayer, and the Worship of God? *No.*

Should Masters permit their Servants to live idely, and neglect their Duty? *No.*

Should not Masters encourage them in well doing? *Yes.*

¶ Sunday XVI. ¶

Is not Charity a great Christian Duty? *Yes* *Charity.*

Are not all the parts of it to be seriously considered, and conscientiously practised by all that will be true Christians? *Yes.*

Is not Charity a sincere love of God, and of our Brethren for God's sake? *Yes.*

Does not Charity ingage us to desire and wish good to others? *Yes.* *In the Affections.*

Can a Charitable Man wish any hurt either to the Soul, or the Body, or the Goods, or the Credit of any Man? *No.*

Is not a charitable Man first of all to wish all good to the Souls of all Men? *Yes.* *To Mens Souls.*

Is it not a great uncharitableness to wish the damnation of any Man? *Yes.*

If we love our Neighbour as our selves, may we wish that evil to him which we would not have befall our selves? *No.* *Effect of this charity.*

Is not the Charitable Man to be meek and peaceable with all? *Yes.*

Is the charitable Man contentious, or easily provoked? *No.*

Is not the charitable Man to be compassionate towards the miseries of others? *Yes.*

Should not the charitable Man rejoice in the good and prosperity of others? *Yes.*

Is it not the property of the charitable Man to pray for the good of others? *Yes.*

Can a charitable Man be envious, or grieve at the prosperity of another Man? *No.*

Will not true Charity cast Pride out of the Heart? *Yes.*

Is the charitable Man apt rashly to judge, or censure others? *No.*

Is

Is not the charitable Man forward to believe the best, and hope the best of all Men?

Yes.

Can a truly charitable Man be a Dissembler, or pretend a false Love?

No.

*This Charity
to be extended to Enemies.*

Is that Charity where a Man loves another only because he may get by him?

No.

Does not the true Christian Charity cast out of the Heart all malice, and desires of revenge?

Yes.

May Christians desire to be revenged on their Enemies?

No.

Can a malicious revengeful Man be charitable?

No.

Must a Christian love, and be ready to do good to his spitefullest Enemy?

Yes.

Should we make them any returns for their Injuries, besides Blessings and Prayers?

No.

Though this seem to be a hard Duty, must not Christians chearfully obey it?

Yes.

Will not Heaven and Happiness make amends hereafter for our conscionable Practice of all such self-denying Duties?

Yes.

Should Enemies, Persecutors, Slanderers, Revilers, or any that have wronged us, conquer our Love toward them?

No.

Should we endeavour to overcome the Evil they do us, by doing good to them?

Yes.

Should not Christians carefully practise such a Charity as this to Enemies, though it be contrary to the customs and fashion of the World?

Yes.

Motives to it.

If any Man should jeer you, or despise you for such a Charity, will not that liken you to your dear Saviour?

Yes.

And is it not a blessed thing to be likened to him?

Yes.

Seeing this Charity to and Forgiveness of Enemies, and returning kindnesses for affronts and injuries, seems hard, would you know how much you are engaged to practise it?

Yes.

Well.

The whole Duty of Man, &c.

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Well then, is it not an exprefs Command of Christ's?

The Command of Christ.
Yes.

And should a Disciple desire to be excused from obeying so great a Command of his Master's?

No.

If the Command of our Saviour prevail not with us, should not the Example of God and our Saviour prevail with us?

Example of God and Christ.
Yes.

When we were Enemies to God, did he not send his Son to die for us?

Yes.

Did not Christ lay down his Life for his Enemies?

Yes.

And should we refuse to copy out his Example, in loving and forgiving Enemies?

No.

Are not our Offences against God, much greater than the Offences of our Brethren against us?

Yes.

Can this Charity to Enemies then be an unreasonable Duty?

No.

Is it not a Godlike Virtue?

Yes.

Do you not think it pleasanter to be of the peaceable and charitable Spirit, than of the malicious and revengeful one?

Pleasantness of this Duty, &c.
Yes.

If we forgive not our Brethren, will God forgive us?

No.

Does not the malicious and revengeful Person forfeit his Pardon from God?

Yes.

Seeing God has shewn so much mercy to us, should not we shew mercy to our Brethren?

Yes.

Is it not therefore an ungrateful thing to God to keep any Malice or Grudge to any Person whatever?

Yes.

But what if my Neighbour has trespassed on me considerably, may I not seek Satisfaction?

Yes.

But may I by any means carry an uncharitable, malicious, revengeful Heart toward him?

No.

Should I still be kind and loving, and charitable toward him?

Yes.

Are

Are not all these parts of Christian Charity to be seriously considered, and conscientiously practised by us? *Yes.*

Should we labour therefore to prevent and subdue all rising of rancour, and revenge in our Breasts? *Yes.*

Should not a Christian labour more to please God, by passing by, and forgiving Injuries, than to please the Devil by revenging them? *Yes.*

Charity in the Actions.

Must we not shew Charity in the Actions, as well as shew it in our Affections? *Yes.*

Is it not a Charity to comfort them that are in heaviness as we are able? *Yes.*

To the Soul.

Should we not be charitable in doing good (as much as in us lies) to the Souls of others? *Yes.*

May we be so uncharitable to the Souls of others, as to draw them into Sin by any means? *No.*

Is it not a great Charity to Mens Souls, to instruct them if they are ignorant? *Yes.*

To reprove them sinning? *Yes.*

And to encourage them in Vertue? *Yes.*

If we can do no other good to the Souls of others, should we not give them our good Example? *Yes.*

To the Body.

May we refuse to shew Charity to the Bodies of others? *No.*

Are we not in Charity to ease and relieve them who are in Pains, if we are able? *Yes.*

Are not feeding the hungry, cloathing the naked, harbouring the stranger, and visiting, and comforting the Sick, acts of Charity to the Bodies of others? *Yes.*

If a Man be in danger to destroy his health by Intemperance, is it not a Charity to prevent it? *Yes.*

Sunday XVII.

Charity in respect of the Goods.

IS there not a Charity to be shewn to the Goods or Possessions of others? *Yes.*

Should we not advance our Neighbour's thriving

thriving in them, by all charitable and friendly Offices?

Yes.

Can a Man truly love God if he love not his Brother also?

No.

Is not Alms-giving, or Charity towards the Poor, a great Christian Duty?

Yes.

Alms-giving. Motives to it.

Is not this a Sacrifice acceptable, and well pleasing to God?

Yes.

Should we not perform this Duty, out of Obedience and Thankfulness to God?

Yes.

Can he be truly thankful, who will not part with something to God, who gives him all?

No.

Is not Alms-giving a giving back again to God?

Yes.

Should we not give with a tender fellow-feeling of his wants, to whom we give?

Yes.

Manner of Alms-giving.

Is there not an eternal reward promised to this Duty?

Yes.

Should we not endeavour by this means to lay up a Treasure in Heaven?

Yes.

Should we by any means give to be seen of men, or to get their praise?

No. Not to be seen of Men.

Should we not watch over our Hearts narrowly, lest this desire to be seen of men, should steal in?

Yes.

Would it not be a foolish thing of us, to miss of a glorious reward, for a little vain praise?

Yes.

May we give grudgingly, or with murmuring?

No.

Does not God love him who gives cheerfully?

Yes.

Cheerfully.

Is there not a great pleasure to be found (think you) in this Duty?

Yes.

Should a Christian be afraid of coming to want by his Alms-deeds and Charity?

No.

Nay though he should come to want by it; yet, seeing 'tis a command of God, should we not cheerfully obey it?

Yes.

But is there any Reason for such a Fear?

No.

Has

The whole Duty of Man, &c.

Has not God promised the contrary, that such shall never come to want? *Yes.*

Is not Charity in Alms-Deeds the putting our Wealth into God's Hands, or lending to him? *Yes.*

What we thus bestow in Alms, is it not the putting it into a sure hand then? *Yes.*

Can we think that the God of Truth will fail of his Promise to repay it? *No.*

Will not Alms-Deeds therefore make us rich returns here, or hereafter, or both? *Yes.*

Seasonably. Should we not give seasonably, that is, without unnecessary delays, when our Brother is in great need? *Yes.*

If we delay it, would not the Devil be apt to dissuade us from giving at all? *Yes.*

Prudently. Should we not give prudently, that is, most, where there is most need? *Yes.*

Are not those the best Objects of Charity, who are not able to labour; or have a greater Charge than their Labour can maintain, as poor House-keepers? *Yes.*

Lending, an Act of Charity. Is not lending too to such, an act of great Charity and Mercy? *Yes.*

But must not we lend freely, and without Use or Interest, when we thus lend on Charity? *Yes.*

May we be so uncharitable, as to clap up poor Debtors in Prison, when we know they have nothing to answer the Debt? *No.*

Shou'd we not sometimes lend to these in need, with a purpose, that if the Borrower prove unable to pay, we will forgive some, or all, as we see occasion? *Yes.*

Liberally. Should a Christian be niggardly in Alms-giving? *No.*

When our Brother's Necessities require it, should we not give whatsoever is above our need? *Yes.*

Have we not great reason for this Duty, seeing Christ became poor for us? *Yes.*

Can

Can we deny therefore to relieve his poor Members that bear his Name? *No.*

Will not our Reward hereafter, be more or less, according to the degree of our Alms? *Yes.*

Is it not pity therefore to lose much of our future reward, by being sparing in our Alms here, according to our Ability? *Yes.*

May not a poor Man that gives little, be more liberal than a rich Man that gives more? *Yes.*

Should we not do well upon our Fasting-days (or those days which we set apart to consider the State of our Soul in, and to humble it before God for Sin) to set apart something for the uses of Charity? *Yes.*

May a Man give to the Poor what is none of his own, or stolen? *No.*

Should not a good Christian abate from his unnecessary, idle expences, to give the more in Alms? *Yes.*

Must we give Alms, not out of Custom, but out of a true Sense of our Brother's needs, and out of compassion? *Yes.*

Should we Christians by any means neglect to relieve the needs of our Enemies? *No.*

Is it not very fit, that a good Christian should do his Alms by his own Hand, and not by any other Person? *Yes.*

If we give even beyond our Ability, is there any fear of being losers by it? *Motives to No. Bounty.*

If we are not able to give, should we not pity and pray for them that need? *Yes.*

Is there any Duty which our God so often, and earnestly recommends to Christians, as Charity and Alms? *No.*

Are there such great Promises to any one Duty as to this? *No.*

Is not this the Duty by which God shall chiefly pronounce the Sentence at the day of Judgment? *Yes.*

Will it not procure a Blessing here, and hereafter? *Yes.*

Is it not reckoned as done to Christ, whatever we do to our poor Brother?

Yes.

Is not Charity and Mercy one great sign of our Predestination to Life eternal?

Yes.

Does it not crown all other works of Religion and Piety?

Yes.

Should we neglect to Perform a Duty which has so many advantages and promises?

No.

*Charity in
respect of
the Credit.*

Are not Christians to exercise Charity to the Credit of their Neighbour?

Yes.

Is it not an Unchristian thing causelessly to destroy the good Name of another?

Yes.

If an innocent man be slandered, should we not in Charity clear him, if we know his Innocence?

Yes.

Should we not in Charity conceal the faults of our Brethren, unless it be necessary to discover them, or unless they are so notorious as that they will be sure to betray themselves?

Yes.

But suppose we hear ill of our brother, and know not whether it be true or false, should we not be apt to judge and hope the best?

Yes.

*The great
Rule of
Charity.*

Should we not endeavour to preserve the Credit of our Neighbour, as far as we may?

Yes.

Should we not ever labour to do to all men, as we would have them do to us?

Yes.

Well then, if we were in need, would we not willingly have our Necessities relieved?

Yes.

Can we therefore refuse to do the like to others, that are in need?

No.

Are we not all willing to have our good Name defended?

Yes.

Can we therefore in Charity, by slanders, or reproaches, or evil speakings, or rash judgments, destroy the good name of others?

No.

Are we not unwilling to have our own Bodies maimed, or beaten, or wounded?

Yes.

Ought we not therefore to forbear the doing the like to others?

Yes.

Ought we not to be willing of our own Souls Health?

Yes.

And.

The whole Duty of Man, &c.

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And if we love our Neighbours as our selves, should we not desire their Souls good and Salvation?

Yes.

Is not Peace-making a great act of Christian Charity?

Yes. *Peace-making.*

Should we not therefore, as much as in us lies, reconcile Enemies, and end their grudges and quarrels?

Yes.

Can those be Charitable that cause Strife and Contentions among any?

No.

Ought not he that would be a Peace-maker to be a peaceable Man himself?

Yes.

May not a peaceable Man go to Law in some cases?

Yes. *Of going to Law.*

But is he a peaceable Man who goes to Law for Trifles, or inconsiderable matters?

No.

Is he a charitable or peaceable Man who goes to Law out of stoutness of humour, or contentiousness?

No.

Is he charitable or peaceable who goes to Law out of Revenge?

No.

That is, should a peaceable Man go to Law merely because another sued him?

No.

Does not he deal most Christianly, who is content to part with somewhat of his right for Peace-sake?

Yes. *Rules for doing it Christianly.*

May a Christian then go to Law where the Damage is great and considerable, if he can have satisfaction no other way?

Yes.

But must we not still carry a friendly and Christian temper, towards the Party we go to Law with?

Yes.

Should we suffer our Hearts to be estranged from him?

No.

Now we have seen all the parts of Charity in our Actions, must we not shew them to our bitterest Enemies?

Yes. *Charity of the Actions too, must reach to Enemies.*

Did I not say before, that we are to forgive Enemies?

Yes.

And is not this the way to try the sincerity of our forgiveness, by being ready to do them good?

good, and to relieve their needs as we have opportunity?

Yes.

Should not a Christian turn out of his Heart Self-Love?

Yes.

Is not self-love an immoderate love of our own Interests that causes us to be unjust or uncharitable towards others?

Yes.

Self-denial.

Can we perform these, and many other Christian Duties, without the Practice of self-denial, or taking up the Cross?

No.

Must we not deny our own corrupt inclinations in obedience to the Commands of God?

Yes.

And must not we take up the Cross, and endure affliction, shame, or reproaches when we cannot otherwise perform a Christian Duty?

Yes.

Prayer is means for all Graces.

Can we hope to perform these or any other Duties without Prayer, and begging God's Assistance?

No.

If we suffer any thing for Christianity-sake, have we not reason to rejoice in it?

Yes.

Have we any reason to faint or grow weary of our Christian Duties, when there is a Crown of Glory at the end of them?

No.

Shall we be losers by any thing we can do, or suffer here, for Righteousness sake?

No.

Should not we therefore instantly set about the performing all known Duty?

Yes.

And should we not instantly endeavour to reform all known Sin?

Yes.

Danger of delaying our turning to God.

Should we put off the serious consideration of these things from day to day?

No.

Should we put it off to our Death-bed?

No.

Can we delay to turn to God without infinite hazard of our immortal Souls?

No.

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